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WORLD DOMINION

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OUTSPOKEN COMMENTS AND QUERIES
CONCERNING PRAYER

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WORLD DOMINION

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Editor: THOMAS COCHRANE.

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Soldiers stationed in China are earnestly Asking for your prayers

They are Christian men, members of the S.C.A., who seek to win the heathen for Christ not only by the example of their lives, but also by faithful preaching of the Gospel.

Their testimony is being blessed by God, and Chinese men and women have come forward expressing their willingness to receive the Lord Jesus Christ as their Sin Bearer.

Will our readers join in thanksgiving for such as are being saved, and in prayer that conversions may continue and increase?

Contributions in aid of the work of the Association will be gratefully received by the Chairman, Brig.-General W. EWBANK, C.B., C.I.E., Dawson House, Tufton Street, Westminster, London, S.W. 1.

G. J. BYRNELL, *Secretary.*

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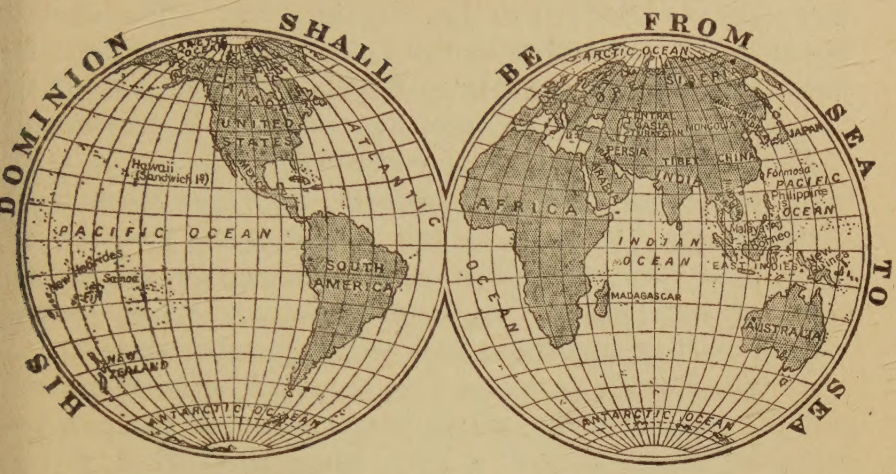

APRIL, 1928

Editorial

Important Current Events

POLICIES AND PORTENTS ON THE AMERICAN CONTINENT

THE speech of President Coolidge at the opening of the Pan-American Conference at Havana ignored the question which was uppermost in the minds of the delegates. That question, says *The Times* Correspondent, is " the tremendous problem of the exercise of absolute power in this hemisphere by the United States."

The speech coincided with the march of six hundred United States marines, with aeroplanes and munitions, from Managua, the capital of Nicaragua, to reinforce the American and Nicaraguan forces engaged against the " rebel " General Sandino.

It has to be borne in mind also that Nicaragua, Panama, Cuba, Hayti, Santo Domingo, Paraguay, Uruguay, Salvador, Venezuela, Bolivia, Chile, Honduras, Colombia and Peru, are members of the League of Nations. Brazil withdrew

from the League on June 14th, 1926, and the Argentine Republic is at present a " passive member." The United States is not a member of the League, and is opposed to questions between American Republics being submitted for arbitration to a non-American tribunal. But members of the League of Nations have the right of appeal to that body, and conceivably circumstances may arise when they would do so. The delicacy and danger of the situation is evident, in view of the solemn undertaking by the signatories of the League that they would collectively resist a warlike act of aggression against any member thereof.

A treaty, such as was at first proposed between France and the United States, would have prevented the participation of France in such a duty, where the United States is concerned, and France at the moment is perhaps the strongest military power in Europe. The extension of such a treaty to other great Powers would have definitely annulled, in the case of the United States, the compact of the League unitedly to resist any " war of aggression " upon its members. Cutting off the right of appeal to the League by the South American Republics is bound to lead to serious complications. Great Britain, for example, is specially concerned in the future of the New World, and has vital interests in South American trade, and the Dominion of Canada may one day rival the United States in wealth and influence.

No nation, however, is less desirous of waging war than the United States. A war of aggression, even against the smallest of the South American Republics, would be very distasteful to her, and would be regarded as a failure of policy. Moreover, it would rouse to active protest that powerful Christian community in her midst, which already is becoming vocal in the Senate, on the public platform and in the press, concerning South America.

There is a new conception of war which, while it does away with the horror of armed conflicts, contains a subtle danger : that new conception is to be so strong in man power, in armaments, in financial ability and in diplomatic ascendancy, that resistance to demands would be futile.

In the increasing complexity of the world situation nothing save the principles of Christianity can prevent disaster. The command : " Thou shalt love thy neighbour as thyself," applies to nations as to individuals.

The Havana Conference has just come to an end as we go to press, and it practically leaves American relations in *statu quo ante*. Nevertheless, the larger nations of South America have during its sessions asserted themselves as they have not done at any of the five previous conferences. The United States is undoubtedly aware of a rapidly growing national consciousness among all her southern neighbours.

About the religious situation in Latin America what shall we say ? Religious indifference is prevalent, and the prominent emphasis given to certain activities* tends, it is said, to encourage the idea that Protestantism is a religious aspect of Pan-Americanism. It is an unfortunate idea, but it is understandable when it is remembered that American leadership, methods and money are so much in evidence in Latin America, and that there is such a big educational work largely directed from New York. In Latin America, as in China and India and other parts of the world, Mission policy needs to be revised in this respect. The primary work of Missions is evangelism. From this will follow indigenous churches, and from indigenous churches, indigenous activities. It may be asked, what about the Roman Church and its spiritual influence ? With a few notable exceptions, the concensus of opinion seems to be that there is not the slightest hope that Rome will, within the next fifty years, bring a living message to the people.

SLAVERY IN THE TWENTIETH CENTURY

Startling facts which recently came to light have shattered the idea that slavery has been universally suppressed. The release, on the first day of this year, of one

* Read " Mission Activities " by Roland Allen. Published by the World Dominion Press, price 1/–.

hundred and seventeen thousand slaves in Sierra Leone coincides with a more difficult undertaking in the Burmese "Triangle" and the Hukawng Valley for a similar purpose.

The first expedition proceeded in 1926 to the Hukawng Valley,* which is inhabited by Kachin tribes. It succeeded in releasing 3,445 slaves at a cost of about £12,000, and, moreover, persuaded the Naga tribes beyond to discontinue their practices of head-hunting and human sacrifice. An expedition in 1927 to the "Triangle" succeeded in releasing 3,989 slaves, and compensated their owners to the amount of £20,625. The expedition failed to complete its work however, owing to the hostile attitude of the Lahpai clan, which ambushed and killed Captain West and some of his party. A third expedition has just liberated the remaining seven hundred and sixty-three slaves.

By its good offices the League of Nations is accelerating the granting of freedom to domestic slaves in Abyssinia, in the Provinces of Kordofan and Kassala in the Egyptian Sudan, in some of the States of India, and in other parts of the world.

The old practice of slave raiding is now with difficulty carried on, but the trade flourishes in the hinterlands of Africa and Asia to a degree not commonly known. The Red Sea littoral is still exploited by the slaver, so is the hinterland of Morocco, and the adjoining territory of Mauretania. In these wide solitudes European control is of necessity only of a nominal character.

During the Turkish occupation of Tripoli a good deal of slave buying was possible, though prices were very high, and transactions were concluded in the greatest secrecy. In the oases of the Libyan desert business of this kind is still done. But the Italian authorities in Tripoli were surprised at the audacity of a party of four Arab merchants, who pitched their tent just outside the city and held an impromptu slave market. This happened early in January of this year, and a despatch from Rome on the 17th of that month recounts the capture of these

* See article in the present number entitled: *Burma's Wild Frontiers.*

slavers disguised as honest merchants. The profits of the trade may be gathered from the proceeds of their sale of four girls which totalled £69—a Bedouine of eighteen fetched twenty-two pounds, a Bedouine of ten, twelve pounds, a young negress, sixteen pounds, and a fair-skinned girl of fourteen, nineteen pounds.

A young negress of twelve years old, who remained unsold, and who was captured with her owners, stated that the girls were the remnant of the spoils which had been taken in an attack upon a native encampment. All the men were killed, and the captives were disposed of at various places between the Lake Tchad country and Tripoli. The four robbers sold their last four girls too near to civilization.

It must have come as a surprise to many that not only did slavery exist in the remote parts of Burma, but that this same ugly spectre had suddenly hurried responsible statesmen into legislative action in the Colony of Sierra Leone. No one imagined that such a state of things existed there.

A greater surprise, however, would await those who would give themselves the trouble to search into the moral and spiritual destitution of the African tribes of the Sierra Leone Protectorate. They would stumble upon ritualistic cannibalism in the forest, learn of the midnight prowlings of the Human Leopards, and discover some of the secrets of " Borfima," the medicine bag. It would be difficult to find a darker bit of Africa than the Protectorate, and what is true of Sierra Leone is true of the whole of the West African hinterlands.

DANGEROUS LIMITATIONS

A condition of dangerous limitation is one into which a number of States have drifted in recent times. They have saved themselves by scrapping old policies, adopting radically new ones, and by following the lead of the men who embodied the new outlook. Their old policies had shepherded them into an impasse where further progress

was impossible. The choice lay between accepting the situation, or turning round and escaping into the open.

Spain, Italy and France are the European examples: the first two were threatened with national disintegration, the third with bankruptcy. Radical change of policy alone saved them from permanent injury. The same condition overtook Mexico, which, threatened from without by the domination of foreign finance, and from within by ecclesiastical aggrandisement, believed that she was in a position of danger. The recovered liberty within is emphasized by that recovered from without, and praise of both achievements fill the columns of the Mexican newspapers. It was specially noted that the new American Ambassador—Dwight W. Morrow—on presenting his credentials, referred to Mexico as being like the United States, "A sovereign and independent State."

These examples are of value in that they indicate the momentum of a movement which extends far beyond them. South Africa is a case in point. The native peoples there, feeling that they are being driven into an impasse, are heading back for the open, and, in an effort to escape, are trying to leap the colour bar which was meant to segregate them. They are organizing themselves for freedom. They have formed the Industrial and Commercial Workers' Union, with branches in all the provinces. The native membership is over eighty thousand. In the Cape the natives are members of Unions which also include whites, but in the other provinces this is not permitted, and so they have formed purely native Unions. Adding the coloured and Indian Unions in the Transvaal and Natal to the eighty thousand members of the Industrial and Commercial Workers' Union, they exceed the total membership of either of the two large groups of white Trade Unions.

This condition of dangerous limitation can be discerned not only in the domestic affairs of many foreign nations, but in an entirely different sphere—that of Foreign Missions. A point appears to have been reached where the present missionary policy has been pushed to

the extreme limit of its practicability, and little progress is visible.

The reproduction in the foreign field of European educational and philanthropic institutions has cost enormously, and their maintenance and renewal is a never-ending financial burden. Evangelism thus conceived would demonstrably require more money than the Church can or will give. Its total would be colossal. Instead of a steady stream of men and means being given, there is a growingly frank and searching criticism of policy. The foreign missionary enterprise has reached an impasse, and missionary literature is reflecting this fact. Many men of God who care and who count are heading back to the open.

The World Dominion Press has consistently offered its solution of the problem, and it is a great encouragement to find indications that this solution is increasingly finding favour.

The Chinese Indigenous Church Movement

Some of its Problems

VIOLET M. GRUBB

Dr. Grubb, in her article on "The Chinese Indigenous Church Movement," which appeared in the January issue of WORLD DOMINION, *said that the growth of the Church in China was being hindered by its foreign aspect and outward form of expression, and gave an example of what she meant. The following article begins with a second example.*

THE second attempt represents one of the most interesting pieces of work that I have been privileged to see, and it is quoted in illustration of the statement that the Church is hindered in its growth by its cut-and-dried methods and lack of adaptability to native customs. More than twenty years ago, Dr. (then Mr.) Karl Reichelt, of the Swedish Lutheran Mission, was staying in a Buddhist

monastery in South Hunan ; while talking with the monks, he became impressed with his inability to convey his message to them. He then conceived the idea of giving his life to work among monks, and he devoted fifteen years to a preparation for this, travelling in different parts of China, visiting the monasteries, coming into contact with the monks and abbots and endeavouring to find both the terms and the content that would make his message acceptable. Five years ago he opened a Christian home for Buddhist monks in Nanking, as far as possible based on lines familiar to these men.

The monks travel widely over China from one sacred spot to another ; Dr. Reichelt, therefore, arranged that they might stay with him free of charge, and for as long a time as they liked, as they would do at any monastery. When they reached his unpretentious compound, they found nothing very remote from their accustomed surroundings—a room where they might spread out their bedding, a hall of meditation, guest rooms for conversation and a preaching hall. Dr. Reichelt, wearing the simple robes of a monk, moved among them and spent his days discussing the great religious truths uppermost in the minds of both parties. Common ground could always be found in the discussion of the Logos or Word, referred to in Chinese as the " Tao," the Spirit behind all things, and the most familiar term in the mind of the Buddhist ; from this it was easy to pass to the first chapter of St. John, and to expound its central truths to men whose hearing had already been won, showing how the " Tao " has found its ultimate and highest revelation in the person of Jesus Christ. There were few who did not find intense interest in these lengthy conversations, while they recognized Dr. Reichelt as a " Tao yu " or " friend in the doctrine " ; some of them said openly that this was the revelation that they had been seeking for years ; others, that they and Dr. Reichelt had a special affinity.

But the matter did not cease in mere interest. More than a thousand monks passed through the doors of that house ; each monk stayed there for a period varying from

two or three days to several months ; each one met with the truth as seen in Jesus Christ, laid before him personally. Before he left, he received a copy of the New Testament to study by the way, which he could also introduce as a new treasure to his brother monks all over the country. On Sunday, services were held of the simplest description, so that all could understand and feel themselves in a familiar atmosphere. Chanting of prayers and responses had a considerable place in the worship, and the exposition that followed was framed in such a way that both the terms used and the line of argument presented no difficulty to the hearers.

Although Dr. Reichelt is widely known in Buddhist circles, and is always welcomed at their conferences, it is no part of his aim to spend his time in travelling or even in trying to reach a wider circle. Both his former preparation and his present work are designed to gather men round him who will devote their lives to passing on the knowledge of the love of Christ to their brethren. He aims at giving them some teaching, some introduction to the great truths that can be had for the seeking in the Word ; then he encourages them to go on and work out their beliefs, as they are guided by the Spirit. Two such men have gone from him back to their own people, while others are living with him and preparing for this work. While he lays no vows upon them, nor seeks to bind them in any way, yet it is his prayer that some may feel called to a life of complete renunciation, and may devote themselves wholly to carrying the Gospel into the monasteries, where they alone would have free entrance.

Such work cannot be judged by numbers—it will never be known how far the ripples starting from that little centre in Nanking are spreading over China, but the fact remains that this man, by frankly discarding all that seems to him unprofitable in his Western heritage, by his fearless adoption of all that may in the slightest degree contribute to the furtherance of his message, and by his absolute and unshaken devotion to the men among whom he works, has succeeded in bridging over the gulfs of nationality

and creed and in bringing the Good News to his friends, as one much loved brother brings good tidings to another from the Father of them both.

With these examples in mind, I would attempt to draw some deductions as to the lines on which the future Chinese Christian Church will be built, if it is to be spontaneously "growing and expanding on the soil without any external aid," and from that I would go on to consider the place of the foreign missionary in its development.

(*a*) *Leadership*.—The Chinese Christians are capable of leadership. We need not feel that no one will spring up to take our place—rather our difficulty will be to get out of the way of the leaders. If the early Churches, guided by the Spirit, were capable of organizing their own affairs, what right have we to conclude that the power of the same Spirit has decreased in these days and in this country? The results may be far from what we expect, and may even be contrary to much that we have built, but if we suspect that the withdrawal of our leadership would mean the collapse of the Christian Church in China, might we not then justifiably doubt the value of one hundred years of Christian work in China? In any form of work, it is an axiom that when a man feels himself indispensable, it is time for him to resign.

(*b*) *Organization*.—Observation of the present conditions in China seems to indicate that the organization of the Christian Church on Chinese lines will mean fewer rules and regulations. The Chinese are a tolerant race. I have attended a most solemn Confucian service at the spring solstice, in memory of the spirits of departed ancestors, where the members of the clan were gathered together to offer sacrifices of a pig and a goat, to pour out wine as a libation, to burn blood and prayers and silk in homage to the spirits. And yet, so tolerant are these people, that it did not occur to the most conservative and elderly scholar present to object, when the four Christian members of the family asked permission to read the Bible and to pray.

(*c*) *Finance.*—If a doctrine is to be indigenous in a body of people, it is essential that their activities shall be financially self-supporting. If the money comes from foreign sources, then it is but natural that those who gave the money will wish to have, either personally or through their agents, some say in the expenditure. More than that, it can only weaken the character of the young Christians to know that, without any effort on their part, money will flow in. Do we find St. Paul providing funds for the infant Churches of Asia? Were they not, rather, encouraged to make contributions to the brethren in Judea "every man according to his ability"? The argument is often used that the Christian Church is only a small growing body, and that it cannot be expected to keep in repair the beautiful Churches with their surrounding buildings, the up-to-date Church schools or Bible colleges with their modern furniture, central heating, electric devices and other Western apparatus. This argument is undoubtedly true; but should it not be answered by a further question—in our generous and unwise enthusiasm have we not pressed upon a primitive Church, similar to that of the first century, the methods and equipment which are the result of twenty centuries of Christian development in the West? In other words, we have given to the Chinese Church, buildings, schools and elaborate equipment, which in her present state of development she is unable to use aright. Undoubtedly these institutions that are imposed from the West must be supported from the West; it would seem, however, that the Indigenous Church might not choose to meet in formal buildings, but might gather, as did the early Christians, in the rooms of believers. The Chinese are, in many ways, singularly impervious to atmosphere. It is to them natural to eat, work and pray in one room, and the body of Christians may see no necessity at present to provide money for the support of Church buildings. Equally, if left to themselves, they may not wish or be able to keep up elaborate schools with fine libraries and equipment. If we are handing over our buildings to the Chinese, we must also hand over the responsibility for the finances, and

what if the Church cannot or will not accept it? While seriously accepting the principle that for the full growth of the Christian Church it is essential that it should be self-supporting, are we going to draw back from what is a spiritual issue, for the sake of our bricks and mortar?

(*d*) *The Spiritual Life of the Indigenous Church.*—We wait to see what contribution the Chinese Christian Church will make towards revealing the fullness of Christ. Our heritage as sons of God cannot fail to be the richer when the distinctive elements in Chinese culture and personality reach their highest development in Him. We cannot doubt that a nation which has made such contributions in the realms of truth and beauty, will also under the stimulating influence of the Holy Spirit, incalculably enrich our Christian conception of ethical ideas and abstract values. Nor, since the Chinese are a practical race, and within the family, generous and obedient, will they fail to set for our example new and higher ideals of service.

The Place of the Foreign Missionary.—The question at once arises: if these are the obstacles we seek to remove and the type of Christian body we are aiming at, what then is the place of the missionary, or indeed has he any place? To the latter query the answer is clear from all the best of China's Christians—and after all they are the people to be consulted—for the right type of missionary there will always be a place, alongside of his Chinese friends. In the words of the National Christian Council: "Missionaries of the highest spiritual and intellectual qualities are more than ever wanted in China." But few are too blind to see that a new era has dawned, and that the missionaries of the future will need to have a rather different outlook, and to lead a somewhat different life than in the past, if they are to be freely welcomed by the Chinese.

Dr. Reichelt has pointed out clearly that it was only when the Indian monks renounced their position as leaders in the monasteries and elsewhere, that Buddhism really took root and spread in China, becoming at one time the

greatest uniting force in the land. Should we not learn from this that if we sincerely wish the Christian Church to do likewise, it is time we benefited by their example? Our task will not be rendered easier when we are no longer leaders, for the nature of our service will be to give our best under Chinese control, and our sacrifice will be to stand by and see things done in ways we cannot approve, even to watch them being handled inefficiently from the Western point of view.

What then is to be the actual work of the Christian missionary? In the view of the writer, we must go back to St. Paul* and examine the methods of that great missionary genius in missionary work. We do not find that he regarded it as his business to settle in a city and organize all the details of the Church life of the new Christians. No—he was always travelling from place to place, as he was wanted—helping, counselling, advising those who, of their own accord, were struggling with their Church problems; even in those centres where he lived for as long as two years, do we read that he dealt with mountains of business, parochial accounts, organizing of schools, baptisms, confirmations? Did he not surely leave these to the local Christians, and spend his time in preaching and discussing, only giving his opinions on administrative points when directly asked? "I thank God"—he says—"that I baptized none of you but . . . for Christ sent me not to baptize but to preach the Gospel." So, in bringing to China the Light that lightens all the world, is it not our business to show the beams of that Light far and wide, leaving those who are lightened by its rays to build up, in groups of two or three, their own organization?

Ultimately, of course, all will depend on the personality of the missionary, his "passion for friendship," and his spiritual resources. Talents, brains, degrees, gifts of oratory—none of these are to be despised, but they pass for little in the Chinese mind, compared with character. The Chinese possess these gifts in abundance, but in the

* "Missionary Methods: St. Paul's or Ours," by Roland Allen. World Dominion Press, 3/6 (post paid 3/9).

sphere of character they are suffering from moral bankruptcy and they know it. The appeal of the teaching of Jesus is that He promises new life and that in unlimited supply. It is to the missionary that they look to lead them into the secret of this treasure without price, and that, and that alone, is his contribution to the Indigenous Church. No greater and no more exacting privilege could fall to the lot of any man. It could hardly be put more clearly than in the words of a student: "We need you to help us to solve the problem of living up to the principles of Jesus, in the spirit of Jesus."

Chinese Eat Bitterness and Gain Strength

"ORGANIZATIONS and methods are being shaken, and we must be ready to accept great changes, but in the midst of the disturbances and the necessity for 'eating bitterness,' as the Chinese say, there is evidence now that Christ is being found in lives here, which is clearer than I have ever seen before.

"I am finding the richest fellowship I ever enjoyed with Chinese Christians, and I think others would say the same. Indeed, some are saying there is now a chance to make a fresh start in the work and along lines more in harmony with the prevailing conditions."

(The Rev. James H. Franklin, D.D., in the Annual Report of the American Baptist Foreign Missionary Society.)

Dangerous Thought in Japan

Some Observations

K. Miyazaki

I

ONE of the most important, one of the most burning questions of present-day Japan is how to prevent dangerous thought from spreading more widely among the people. Nearly all young men and women students, and also labourers in Japan, are more or less influenced by so-called dangerous thought. This is an admitted fact.

Political parties, therefore, have expressly inserted articles in their papers showing how to guide this dangerous tendency towards safety, or how to turn it into sane and wholesome channels. Leading statesmen, as well as cabinet ministers, are taking the most urgent measures to emancipate the nation from the ultra-radicalism permeating all sections.

In 1910, just two years before the Chinese Revolution overthrew monarchism and established a republican form of Government, a horrible affair, known as "The High Treason Case," happened in Japan. It was a time of great danger, the nation being thus menaced by upheavals at home and in neighbouring countries. In 1914, two years after the Revolution in China, the World War broke out, and in 1917 the Empire of Russia, one of the allied countries, was overthrown and the Soviet Government took its place, which Government hastened to conclude the War by arranging an armistice with Germany. This happened just at the most critical time for the warring countries. Japan was shocked, fearing that her perfect and flawless state might be harmed by the results of the Revolution, if there should be any group infected by this dangerous fever of ultra-radical thought.

On September 1st, 1923, a great disaster overwhelmed Japan, destroying her capital and nearby cities and districts, and ending in a fearful conflagration. While the minds of the people were unsettled, one more sensational act was done by a young man in December, 1923. He attempted to kill the Crown Prince, who was driving to the Imperial Diet in order to deliver a message at the opening ceremony. The traitor was tried and found guilty of *lèse-majesté*, and was sentenced to death. During these past seventeen years or so the whole country has been electrified by such ultra-radicalism. This is *the* problem of present-day Japan. There are several important problems, such as the ever-increasing population and the food problem, depressed financial conditions and international affairs, but there is no other problem so important as the ultra-radicalism which is penetrating all sections of the country, in spite

of every effort that has been made by the authorities to suppress it.

II

In 1913, the year before the Great War, there were only forty-seven strikes in all, involving merely five thousand labourers, but in 1919 these had increased to four hundred and ninety-seven, involving sixty-three thousand working men. This shows the tendency of the masses who have been steadily marching towards socialism as opposed to capitalism. There were only six labour unions in 1913, but these had increased to seventy-one labour and trade unions in 1919. When the general election for members of the House of Representatives took place in 1916, there was only one candidate, and he was not returned, but in 1927, ten years later, the labour unions had made great progress in the prefectural elections. In thirty-nine prefectures where a general election for members of the prefectural assemblies recently took place, four different proletarian parties together succeeded in sending twenty-eight members, representing 153,050 voters to the local assemblies, as a result of the universal manhood suffrage which has just been inaugurated in Japan. This is only less than three per cent. of the entire votes cast in those prefectures. To be exact, there were 6,004,603 votes cast altogether in thirty-nine prefectures.

Every leader of a political party paid keen attention to the election, being anxious to discover how deeply ultra-socialism had penetrated the people of Japan. Now there are a comparatively small number of proletarian members in the Seiyukai or Government party ; in the Minseito, the opposing party, there are also very few, but the farmers and labourers have cast their votes in certain prefectures as a distinct and new party. Their position is, therefore, recognized as equally important with either of the two great parties. Labourers and the masses of the working class of the people who back up the proletarian party are mostly adopting historical materialism as their fundamental principle, taking over the communistic system

in Russia as an experiment in Marxism. Naturally, then, they are concentrating their forces to fight against both capitalism and theism, in order to reform the social, economic and political systems of the country. One of the communist leaders in Japan recently published his ideas, which were against every form of faith or belief in any superhuman being such as God or Buddha. He openly challenged to decisive warfare any religion which teaches the people to believe in an idealistic superhuman being, considering this was to be rooted out as the last enemy of the Marxian doctrine.

As described above, the Marxian views of materialism and communism are dangerous thought in Japan at the present day, because they threaten to destroy the established form of government and social order of the country by changing the minds of the people and fostering a revolutionary spirit among them. The Governmental authorities of Japan have often tried to check these dangerous thoughts by using police power, but they have only just learned the lesson that thought must be overcome by thought. They are looking now for some principle which has enough power to check ultra-radicalism.

III

They once encouraged the people, especially school children, to pay respect to their common ancestors, who were enshrined in Shinto shrines. There are two classes of Shinto, as is well known : one is religious Shinto, and the other is known as " shrine Shinto," although its priests perform religious ceremonies quite the same as religious Shinto priests. When the Bill of Religions was introduced into the House of Peers in January, 1927, a hot discussion took place over the nature of shrine Shinto, but the distinction was not made clear after all. What is shrine Shinto ? Is it to be recognized as a religion, or as a mode of preservation of ancestor worship ? This is left an open question for the public. The chief motive, however, for considering shrine Shinto as a form of ancestor worship, and avoiding its recognition as a religion, is understood to be to establish

universal worship and to encourage filial piety and loyalty among the people. The students of the public schools are requested to worship at the shrines in a body, led by the teacher, when ceremonies at the shrines are conducted. If the shrine is recognized as having religious significance, such an action is contrary to the constitution, which guarantees the subjects religious freedom, as follows :—

> "Article 28. Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief."

Encouragement of shrine worship failed to bring the expected result in the minds of the people. They are too scientific to believe in shrine Shinto as a form of spiritual teaching having power enough to overcome the ultra-radicalism menacing the country. The Government has won nothing by establishing this form of ancestor worship, but has called forth serious criticism thereby, especially since the system of education in Japan has been based upon science which makes materialism its dominating principle.

Setting aside these open questions, failure to check dangerous thought from infecting the people so far is admitted. Students educated under such a system are naturally inclined towards Marxism, and many of the intelligent young men are devoting themselves to studying ultra-socialism, and are enlisting as members of the Social Science Research Association. Some of them were recently tried and found guilty of going too far, quite beyond pure scientific study, and were sentenced to imprisonment for varying terms according to the degree of their crime. It has been well said that the nation has had a bitter experience, and present-day Japan has become conscious of the necessity of training students of the public schools in a religious atmosphere. She has learned that only thought that is firmly based upon theism has the power to overcome the so-called dangerous thought of materialism. The head of the Religions Bureau in the Educational Department

of Japan has said that religion should not be separated entirely from education, but, on the contrary, it should be related to public school education in one way or another.

IV

At an educational Conference held in Tokyo in November, 1926, under the auspices of the Imperial Education Association, seven hundred delegates were present. These were all principals of primary schools, and they discussed the burning question of the day: "What education shall we give children in order to lay a foundation for religious faith?" All of them agreed to pass the following resolutions:—

1. The teacher's own faith in God must be firmly established, and a sympathetic understanding of other faiths must be cultivated for the sake of the children under his care.

2. Children should be taught to be spontaneous and self-reliant in their school life, and encouraged to develop the religious nature, which work demands the teacher's most careful study and earnest co-operation.

3. Special care should be taken by the teachers to guide children in the religious life, but not towards narrow sectarianism.

Similar resolutions were passed by the Seventh Annual Conference of the primary school women teachers of Japan, held in Kobe in May, 1927. It discussed the question: "What method do you think best calculated to promote religious faith in school children?" They came to this conclusion: The principal means for developing reverence and piety in school children are these:

1. Personal influence. Religious conviction in the respective teachers is one of the most important.
2. In order to lead the pupils in the direction of religious faith, the school life of the child must be linked up to the family and school systems.

The Fourth Annual Meeting of the National Christian Council of Japan, which was held in October, 1926, in Tokyo, passed a resolution regarding this burning question. The Executive Committee of the Council was given power to appoint a Special Committee to investigate current thought and study the means or methods to guide it towards good. The Committee recently submitted their report to the Executive, and it was presented to the Fifth Annual Meeting, which was held in Tokyo recently. This report strongly endorsed the above-mentioned resolutions, thus raising a voice for religious influence in the public schools. Only sixty years ago in Japan placards against Christianity were posted, and rewards were promised to those who should tell the authorities where Christians were to be found. The following is a translation of the prohibitions :

" 1. The august interdict concerning the rites of the Christian sect must, as formerly, be strictly obeyed.

" 2. The rites of this depraved religious sect are strictly forbidden.

" Era of Kei-O (Reign of Happy Endeavour)
Fourth year, third month (A.D. 1866).
By Highest Government Council."

But, at present, the nation cannot do without the co-operation and help of Christianity in its efforts to be safe from ultra-radicalism, the most dangerous system.

V

There are 1,508 indigenous Protestant Churches and Missions in Japan, with 170,817 communicants. How far can such a small number influence the vast population of more than sixty million people in this country, who are now earnestly looking for some new spiritual force to check dangerous tendencies of the present time ? They are a comparatively small number compared with the whole population, but there are many influential men and women who, though not yet professing Christians, are doing a great

deal for the cause of Christianity. When the Bill of Religions was being discussed in the Diet, so many prominent people fought against it in the name of religious liberty, that their words became a slogan among Christian people. Outsiders recognize, therefore, that Christian influence in Japan reaches far beyond the ranks of the professed Christians or Church members. The Government was obliged to acknowledge the power thus being exercised when the Bill was pigeon-holed in the House of Peers through such opposition.

The Minister of Education, Dr. R. Mizuno, declared recently that religion should not be controlled by law. When he spoke at the Fifth Annual Meeting of the National Christian Council of Japan, which was held on the 18th of October, 1927, he said: "In every country men live not simply on a materialistic plane, but on a spiritual plane as well. Education is a most important phase of a country's development, but education alone is not enough. Religion is necessary. We are grateful for the work which the missionaries and Japanese Christians have accomplished. Nothing is more powerful than a faith that is based on a consciousness that God is back of it. Faith is absolutely essential. There must be no discrimination between different religions. If Christ and Buddha and Confucius should meet and talk over their faiths, they would not find themselves far apart."

These words are quoted here in order to show the policy of the present Cabinet on religious affairs. It has learned that there is no power that can overcome thought but the thought firmly based upon religious faith, which is to be seen in Christianity. Christianity in Japan is now given a great opportunity to emancipate the nation from dangerous thought, and lead the people to a higher and better life.

Movements of Moment in the Far East

SEVERAL years ago Prince Tokugawa said : " There is no doubt that Christianity has already spread its roots wide and deep in Japanese soil. The Japanese newspapers, magazines and fiction of to-day bear testimony to this statement. The prevailing popular conception of mankind and humanity, of liberty, equality and fraternity, may be directly or indirectly traced to Christianity." This brave confession shows how open-minded Japan is, and gradually the spread of Christianity, if it is encouraged, will remove the conditions which give rise to " dangerous thought."

These conditions are found to a greater or less extent in every country. In Japan they are largely due to a rapid change from feudalism towards liberty in its modern interpretation. Theoretically the formation of Trade Unions is permitted, but in practice they are carried on with difficulty. Industrial conditions have been appallingly bad—as they were in England at the beginning of last century—and they are still far from satisfactory. State-regulated haunts of vice are a source of shame to Christian Japanese and recent events have drawn attention to the "Eta," numbering about three millions, who, on account of their occupations, have been depressed and despised, and who, with a crown of thorns on a blood-red field as their device, are demanding the equality which has only been theirs in theory.

Koreans, many of whom fled from Japanese rule when their country, the shuttlecock of three contending nations, became part of the Japanese Empire, have been having trouble in Manchuria. Trouble of this kind leads to international complications. China, moreover, believing that Japan covets Manchuria, has been objecting to the participation of American finance in Japan's Manchurian Railway, lest financial help should mean American support of Japan's position in Chinese territory.

Into this territory one of the greatest migrations in history is now taking place. Chinese are leaving the famine-stricken war-ridden regions in and around Shantung and are pouring into Manchuria at the rate of a million a year.

Korea has long been a centre of interest in the Far East, and quarrels over her territory led to the war between China and Japan, and later to that between Japan and Russia. To the Christian Church she is also of interest. The Korean people are wonderful in personal evangelism ; but there have been signs that their first fervour has been cooling. With her nearly four thousand Christian Churches Korea could be one of the most powerful spiritual forces in the Far East, and by spreading the Gospel of peace save herself and her neighbours from the perils of a none too stable situation.

Courageous Statesmanship in Missions

Alexander McLeish

As a missionary from India, I am interested in the courageous and satisfactory manner in which the Christian and Missionary Alliance has met the challenge of the present situation in China. It has decided to place the Churches in its Kansu field on an independent basis, and to pay off all Chinese Mission workers with nine months' salary. At the same time, it preserves its identity as a Mission, and refuses to be absorbed in the Chinese Church. This it does by delegating three married couples only of the previous staff for the work of training Christian workers in full co-operation with the native Church. These few missionaries are to act as a "Mission of Help" to the newly established Church. Certain things this "Mission of Help" is not permitted to do within the field of the Church, such as the conduct of Primary Schools and the support of any Church worker. The property of the Mission (including unnecessary missionary residences) is to be disposed of, either to the Church on nominal rentals, or sold.

The identity of the Mission as a Mission is preserved in the policy now laid down as "evangelizing hitherto unevangelized regions on the basis of self-support (of the Church) from the beginning." These new fields are to be in counties where there is no established Church, and provision is to be made that some portion of these fields be set aside as a missionary outlet for the Chinese Church. Thus, most of the present resources and personnel of the vacated field will now find employment in a new field. The relation of the Mission in the vacated field to the Church is as described, and shall be of a friendly advisory nature, with the proviso that the missionaries thus loaned shall be permitted to evangelize in such portions of the

territory occupied by the organized Church as are not evangelized by that Church. The native Church is asked to draw up its own constitution. The Mission is prepared to send women missionaries, to rural districts especially, where there are no married couples, if the native Church invites such help.

The Committee also has decided that for Tibetan and Moslem work a permanent base is necessary, even when the missionary is mostly engaged in itineration, but it lays down that in securing and preparing living quarters all expenditure be kept to a minimum, and with a view to possible liquidation. The governing policy is that the Church must be self-supporting from the beginning, and the missionary must be mobile all the time.

These proposals may sound drastic in view of past policies, but, in face of the demands of the Chinese Christians and the needs of unevangelized areas, this seems the only wise policy. The Chinese Church has desired autonomy in its own fields. This should be given; the foreign Mission, however, must not lose its identity, nor neglect its primary task of evangelization. The minimum help therefore is given to the established Church, and the Mission as such *vacates the sphere* of that Church.

This is the only sensible kind of devolution. It recognizes the independence and authority of the Church in its own sphere, and, as a Mission vacates it, thus freeing the Church in its future developments from the complications and many difficulties which would certainly arise if the Mission tried any scheme whereby it should still remain in the field, no matter with how good intentions.

The retirement of the Mission to a neighbouring county to begin new work will be a real demonstration to the Church of the primary function of a living Church, namely evangelization, and a call to it as a Church to come to the help of the Mission in the new field. It will, at the same time, be an inspiration to the Mission in that it goes on to preach in the regions beyond. The new work also benefits by the

experience of the past, and by the fact that there is a self-supporting Church within call. It plans to be more mobile in future, and to stimulate the Church definitely from the beginning to be self-supporting and independent. This policy makes a call upon faith and prayer more than money and plant.

All this is significant for our outlook on fields which have been worked for thirty, fifty or even more years. Many of us are asking, what is the objective of such work? When is the work of a foreign Mission finished, and when does the work of a native Church begin? We see the answer more clearly to-day than hitherto, but it requires much courage to do as the Christian and Missionary Alliance has done. The tragic events in China have shown up the fundamental position of a foreign Mission in a new light, and the challenge of this situation has been bravely met. There is a great lesson for other Mission fields here. Indian Missions might specially note what has happened and learn its lesson. The present policies of devolution are not courageous enough. There is a distinct danger of the Missions concerned being absorbed instead of going forth to new fields. The inspiration of such advance is vital both to the Church and to the Mission. Many Mission fields to-day would benefit by being committed to an independent Church with small " Missions of Help " and the " Mission " as such removing itself to a new field. We need not wait for a national catastrophe such as we have seen in China. Such an attitude in Indian Mission fields would solve many problems and infuse into present work a new spirit, which would probably vitally affect the whole future of Christianity in India.

Obiter Dicta of S. J. W. Clark

THERE can never be established an indigenous Church except on an indigenous basis.

* * * *

If we are wrong in establishing Churches on a dependent basis, then to-morrow we must undo what to-day we are doing. And the work of reconstruction will be infinitely more difficult than the work of construction.

* * * *

I go so far as to say that no Church can ever be so poor as to be unable to establish its work from the very beginning on the basis of self-support.

* * * *

There is no more valuable test of the soundness of a policy than this: if it facilitates the departure of the missionary it may be regarded as sound. If it delays his departure the soundness of the policy may well be questioned.

The "Red" Terror in Canton

FROM A CORRESPONDENT

A SHORT account of these sad days* in Canton—the worst days in its history since the Revolution began—may be of interest to those who have some concern for this great city.

Although, owing to the squabbles between the military leaders, there had been more than the usual amount of anxiety in the city for a month before these days of riot, no one expected anything like such an outbreak. Because of these quarrels the troops, who should have guarded the city, were sent east and west, and the place left without any proper protection. For a long time we had known that there was a large party in the city thoroughly imbued with Communistic ideas and ripe for any desperate movement. This party was composed of those who were left from the Hongkong strikers of 1925, who have been

* December 11–13, 1927.

kept at public expense for two and a half years; of the radical section of the Trade Unions, who had lent a ready ear to the propaganda from Moscow; and a mass of the poorest of the coolie class, who live so near to the edge of starvation that it is no wonder that they listen to any proposal, however desperate, which promises some amelioration of their lot.

Seeing the city left so unprotected, these desperadoes seized their chance, and on the night of December 10th, rose and gained command of the city. About a thousand troops, who had been left in the city, joined with them. The Government offices were attacked, the guards overpowered, and the police stations throughout the city raided. Hundreds of police were killed, and all the arms and ammunition in these centres captured. By the night of the 11th, the greatest city in China was left absolutely open and unprotected, in the hands of a revolutionary mob. A Soviet government was proclaimed. It was announced that the head of this new régime would be the chairman of the Hongkong Strikers' Union, an ex-steward of one of the river steamers. A rickshaw coolie was installed as head of the Bureau of Public Safety. The city was strewn with leaflets, and the walls plastered with bills announcing that the confiscation of private property was to take place. All banks, large stores, houses of the wealthy were to be raided, and all the goods in the pawnshops taken out and distributed to the poor. All the workers were called on to rise, and once and for all sweep away the capitalistic régime. All that day there was an orgy of loot and murder. The Central Bank, a government organization, was attacked and set on fire. All over the city there were fires, as the police stations were surrounded, and at the slightest sign of resistance set on fire. An attempt was made to call out all the Chinese crews of the steamers going to Hongkong in order to prevent any of them from getting away. The railways were seized and held.

The next day an enormous fire started in one of the best of the business quarters, and this blazed for about twenty hours. For miles around the glare of it could be

seen in the sky. Any attempt on the part of property owners to suppress it were resisted by the " Reds," and it looked as if a great part of the city would be destroyed. One heard that thousands of the Peasants' Union—a Communistic organization started by the Russians in 1924—were pouring into the city, and the panic-stricken people were absolutely defenceless. Hundreds of motor-cars in the city were commandeered and used to carry people around to attack the large shops and to carry off the loot. Any one who resisted was shot down on the spot. All day long, from where we live, we watched the fires blazing and wondered how far this thing would go. An intelligent Chinese said to me : " If this thing is not stopped within a day or two, Canton will be ruined. All the robbers and brigands of the countryside will hear that Canton is open for loot and pour in. Who can stop them ? " All foreigners living in places on the outskirts of Canton were called in to places of safety. There was no specially anti-foreign feeling about it. It was simply a case of the " have-nots " against the " haves," and all alike, Chinese and foreign, were in danger. The German Consul, having no extra-territorial protection, applied to the British Consul to help his nationals. This was immediately done, and a British gunboat went down the river and brought out more than eighty German women and children and took them to the British concession. The Americans, having learnt something from the Nanking episode, did not stop at simply advising their nationals to come out. They sent a boat with marines, and orders to all to come, with the word that any one who disobeyed the order was to be brought out by force.

Meanwhile, General Lei Fuk Lam, who commands the district to the south of Canton, was organizing forces to re-take the city. He made an attack on the Monday (12th), which failed. He called in troops from all around and on Tuesday (13th) renewed the attempt. With the aid of some Chinese gunboats he got his men across the river, and after a sharp battle, succeeded in getting a footing on the Canton side of the river. The resistance then crumpled up, and the reign of the " Reds " came to an end. Then

there were bloody and brutal scenes in the city. It was a case of a " man hunt " on a large scale. The fleeing revolutionaries were hunted out and shot out of hand. During these three days these men had worn red scarves round their necks. Anyone with the slightest bit of red was shot at sight. Anyone captured, who had even a red mark round his neck left by the dye of the scarf, was immediately executed. The roads were strewn with dead. After that there was a house to house search, and men and women against whom there was the least suspicion were either captured or shot at once. No doubt thousands got away ; indeed there was a story, which probably was true, that on the night of the 12th, two thousand of the Peasants' Union got away with their loot to the East River. They will join the brigands who infest that area.

The next day, Wednesday (14th), there was a chance to see what havoc had been wrought. At least fifteen hundred shops and houses had been burnt. Hundreds of others had been looted. Corpses of the slain were being piled on trucks and carried out of the city. Numbers, who had been captured, were taken out on steam launches to the lower reaches of the river and thrown into the water, shot, and left to drown. It was ruthless work, but the Chinese soldiers do not use kindly methods when they are dealing with a situation like that. On all hands stories were to be heard, too pitiful for words, of the sufferings of those three days. If the Revolution had not been suppressed as soon as it was, it is difficult to imagine to what lengths it would have gone. To show what looting went on—one of the large department stores lost $20,000 of stuff, all taken away by its own assistants. A large jeweller's shop lost $70,000 worth. Practically all the exchange shops were cleared out. These are only samples of the devastation. Hundreds of the homes of the better class Chinese were marked down to be attacked, and I have no doubt that soon all the Christian Churches would have been raided, and probably burnt, as these men were the leaders of the anti-Christian movement.

It was, as I said above, the most terrifying experience

that the city has passed through in my time here. Since then thousands of the people have fled to Hongkong. Business is paralysed. The larger shops, in many cases, have not re-opened. The city is in a state of shell-shock. All confidence in the Government is lost. The men who should have protected life and property, because of their own personal disagreements, denuded the city of troops and left it at the mercy of the mob. A city of one million five hundred thousand people was left for three days without even a solitary policeman to guard it. The immediate blame should be laid at the doors of these military leaders. They will escape; it is the poor ignorant dupes who have been shot by the thousands. The causes of this terrible affair, however, must be sought for further back than the immediate present. It is the fruit of a lot of sowing that has gone on for the last four or five years. The Russian part of it cannot be denied. Several Russians were caught red-handed, actually directing the mob in looting. On the night of the 10th, as I had it from an American friend, the Russian Consulate was open all night, a blaze of light, and Chinese were continually going in and out. Documentary evidence has come to light proving the complicity of the Russians up to the hilt. As is known, since these events in all Nationalist territory these consulates have been closed and the staffs expelled. As soon as the Russian advisers came in 1924 they set about organizing the peasants, labourers, students and soldiers into Unions. It was a replica of the movement in Russia, definitely along communistic lines from the first. The movement was made to appear as a genuine Chinese one, but the ruling ideas were Russian. In all the already existing Trade Unions, communistic " cells " were formed and the whole of the working people imbued with these ideas. Communism, when preached to an illiterate lot of Chinese of the coolie class, is inviting most terrible trouble. The events of 1925 were all part of the plan, and these thousands of men who struck work in Hongkong and came to Canton to live at the public expense were all indoctrinated with this teaching. Many of them have been living in idleness for two and

a half years. At first they were petted and praised as patriots who were suffering for their country, because of the brutal acts of Britain. Lately, the Government grew tired of keeping them, and it has been trying to get them out of the hundreds of buildings that they have been occupying in Canton. This has made these men feel a grievance against the community, and they were ready to listen to the inducements of the ultra-revolutionary leaders and join in this uprising.

The students, too, have had their share in this. They are now all declaiming against the wickedness of the Communists, but in 1925 these same students stumped the countryside working up a revolutionary sentiment, praising up the Russians as the truest friends of China and preaching a general movement of "down with everything." They were putting forward a political and social programme that was totally unfitted for the ignorant, illiterate people to whom they preached, who know nothing of self-restraint, and whose cupidity was aroused by the promises held out.

These events must be a great blow to the progress of the Nationalist movement. How can they talk about the foreigners giving up the Concessions when their Government so utterly breaks down as it did on December 11–13? How can a business man be expected to agree to trust to the protection of such an authority? Since these days, because of the general tension, goods and valuables to the amount of ten millions sterling have been stored on the foreign Concession under the protection of the foreign gunboats, because the Chinese cannot trust their own Government for protection. Yesterday (December 28) I saw the specie from the Canton Government Bank being stored on the Concession, as it was not considered safe for it to be in the city. It is a strange outcome of more than four years of agitation for the rendition of the Concessions, and the abolition of extra-territoriality. The Germans have surrendered these rights, and had to appeal to the British Consul for protection. Can one wonder if the British merchant has some strong things to say on this subject?

What has been the effect of it all on the Christian Church? They have shared with others in the anxiety and strain of these days. They have seen what the outcome of preaching these revolutionary ideas has been. They have one reason for rejoicing: the suppression of this outbreak has killed, for the time, the anti-Christian movement. Those who led this rising were the promoters of all this opposition to the work of the Church, and they are so utterly discredited that now no one speaks of the anti-Christian agitation. Some of the more thoughtful of the Christians are beginning to question as to whether the absorption of so many Christians in political movements in the past few years has been wise. It has led to compromise; it has allowed propaganda, all one-sided and often untrue, to pass. If more of them come to see that the New China cannot be built with rotten material like this, then we shall see a new day for the Christian Church. A great day of opportunity is opening before it. The present bankruptcy of the Nationalist movement is owing to lack of character among its leaders. The people are seeing this. May the Church rise to the opportunity and without fear or hesitation lift up Christ, Who alone can make men, can make them anew.

Hope for China in the League of Nations

SIR FREDERICK WHYTE, in a fine series of articles in *The Times* dealing with China, refers in the fifth article* to the substantial progress that has been made in European reconstruction through the agency of the League of Nations. Of this progress, he says, "Asia is hardly yet aware. . . . It is still too early to expect the League to enter the Chinese stage; the fever of revolution must pass its climax, and the Chinese must learn the lesson of their own disorder, before China can take her new course. But the time will come when, with civil war ending in exhaustion, with the unity of China approaching realization, benevolent aid from an external source will be urgently needed."

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* *The Times*, January 28th.

Central Asia Challenges the Christian Church

By Observer

THE neediest regions in the world are being described through the Survey work of the World Dominion Press, but that is only a first step. The need must be met, and another practical attempt to create interest in that need was made at a meeting, convened by the World Dominion Press, held in the Memorial Hall, Farringdon Street, London, on January 30th. The meeting was exceptionally well attended, and many who were present came long distances.

The appeal which was made was primarily for intelligent co-operation in prayer for the evangelization of Turkestan, Tibet and Mongolia, and, judging by the numbers present and the response since made, this hope seems likely to be realized.

The field was described by the Rev. A. McLeish as that area lying north of the Mid-Himalayan Range. Only that part of India north of this line falls within Central Asia proper, namely the north of Kashmir, Lahul and the neighbouring Tibetan-speaking districts. It is in these districts that the only routes from India to Central Asia are found. The usual road is that from Srinagar *via* Leh, in Ladakh, to Chinese Turkestan. There is a shorter summer route by the Burzil Pass and Gilgit.

Central Asia, therefore, can be entered only through Northern Kashmir from India. From the side of China also there is only one route, namely by the Kansu corridor, passing between Mongolia in the north and Tibet in the south, by what is called the great silk road, through Chinese Turkestan and beyond.

Twenty-four centuries ago Buddhism swept up from India, and covered these lands and great parts of China. Twelve centuries later Islam burst up from the west by way of Persia, Afghanistan, Russian Turkestan, Chinese

Turkestan and so down into China. Thus, with the exception of Mongolia and Tibet, which are still Buddhist, all Central Asia to-day is under Islam. These faiths are, however, so intertwined with the age-long spirit worship of the hills that an almost insurmountable barrier is presented to the entrance of new ideas. In the midst of almost inaccessible mountains, cut up by unfordable rivers and intersected with deep valleys, or, again, in the northern desert regions and oases, the people live in scattered groups or wander as shepherd nomads from place to place.

People so situated are intensely conservative. Politically, Tibet, Outer Mongolia and Russian Turkestan are closed lands to missionaries. Racial difficulties and linguistic problems are very great. It is quite common for missionary or traveller to have to use three interpreters to be understood.

Amidst conditions like these, almost unparalleled in any other Mission Field, several missionary enterprises have been carried on. In Chinese Turkestan the Swedish Church Mission carries on work in the south-west, where it has at present four stations, while in the north-east, the China Inland Mission occupies Urumchi. On the Tibetan borders the Moravian Mission has three stations, where its missionaries have nobly worked for many years. The Central Asian Mission has recently re-opened the old Swedish work in Skardu and neighbourhood (North Kashmir), and has two ladies working with the Moravian Mission in Leh (Lesser Tibet), and one working with the Swedish Mission in Turkestan.

Col. G. Wingate, C.I.E., of the Central Asian Mission, described something of what this Mission was doing, and regarding the vastness of the field said: "If you stood at our most northerly station on the frontier of India, you would know that for a thousand miles there was not another missionary to be found."

Bishop Ward, of the Moravian Mission, told of the difficult work in Tibetan areas, and spoke of the great need of these Buddhist lands for the Gospel. He described

the Mission's medical and educational work, pointing out how little had yet been done to break down the barriers, but said that hope lay in the fact that there were Tibetan congregations in several places which showed great promise.

Miss A. Mildred Cable spoke of the approach to Central Asia from China by Kansu, and referred to the recent journey which she and the Misses French took through north-east Turkestan into Russia. She also referred to the difficult and lonely task of the two workers of the China Inland Mission at Urumchi, and of the immense distance in every direction which separated this work from any other. Experienced workers, she said, were needed to co-operate with the Chinese Church in facing the evangelization of these areas. Chinese and Indian traders are found everywhere, and so, too, Chinese and Indian Christians must penetrate everywhere, if these widely scattered peoples are ever to be evangelized.

Dr. Cochrane referred to the fact that thirty years ago he was the only doctor in Mongolia, a region which could hold twenty-seven Englands, and that still to-day there is only one.

Mr. Sturt, of Christian Missions in Many Lands, described his recent journeys in Inner Mongolia, carrying Gospels to every lamasery, and preparing the way for future work. The flat plains, he said, here called for speedy methods of travel if time was not to be unnecessarily wasted. Soviet influence, he said, was gradually spreading all over Mongolia, and already Outer Mongolia was practically closed to further missionary effort. Largely as a result of the meeting he takes a motor-car back to Mongolia with him.

The Challenge of Central Asia is one which should be met at once if it is to be met at all. The Christian Church has delayed so long that the day of opportunity is speedily passing away. Experienced and strong men and women are needed who will be able to endure the exceedingly trying conditions and overcome the physical, racial and linguistic difficulties. Such workers with the strong support of the Chinese and Indian Churches might do great things to meet the challenge of the present moment.

A resolution to this effect was presented by the Rev. R. Kilgour, D.D., of the British and Foreign Bible Society, and unanimously adopted :—

" This meeting of members of many branches of the Christian Church in Great Britain records its deep sense of the spiritual need of the peoples of Central Asia, and urges that greater efforts be made to meet this need.

" It would appeal also to the Christian people of India and China to consider afresh this call to the peoples on their borders, with a view to a united effort by all Christian forces for the evangelization of Central Asia."

China's Outlying Regions

CHINA proper and Manchuria, with a population of about four hundred and forty millions, do not cover as large an area as the outlying regions of Chinese Turkestan and Mongolia, which comprise her Central Asian domain. While China is rent with civil war, which is bringing famine, banditry, unspeakable cruelty and exhaustion in its train, her great Central Asian possessions are in danger of slipping from her grasp by the extension of Soviet influence, an influence which will make missionary work increasingly difficult, if not impossible.

An Open Door in Central Asia

RICKARD NYSTRÖM

MISSION work in Chinese Turkestan has lately had a special time of trial and has come through it by the grace of God. The year 1923 began with a richly blessed time, both in Kashgar and Yarkand. In both these places we had just got some new converts and the older Christians were in high spirits, testifying to their salvation through Christ. At that time several others expressed their wish to become Christians. Some of them were from a village outside the town of Kashgar. The

missionaries there and some natives went out and had meetings in that village, but then arose resistance and persecution. Some of the natives were first beaten by the people, and after that brought before the Chinese authorities. A very big crowd had gathered together, and the authorities feared the people and put the Christians into prison. Other Christians fled to Yarkand, and the mission work in Kashgar was interrupted for a time.

Meanwhile the work was going on in Yarkand and we had a very blessed time there. So many came to our meetings on Sundays that we had to have two meetings one after another in the mornings. When the events in Kashgar were known in Yarkand the folk there applied to the local authorities asking them to stop the mission work in Yarkand also, but for answer they were told that they ought to keep quiet. After some time the people tried the way of violence. One of their speakers rode on a camel through the main street and spoke to crowds, agitating against the mission. After having done this for two weeks and got the people angry against the mission, he came one Sunday morning to the mission station and sought to prevent the Christians from going to service. The missionary in charge went out and spoke to the man, and they had a nice talk about religion. But when the missionary turned to go in, and invited the people to church, he and two of the converts who were present were beaten and brought to the Mohammedan judge. Thus it was hoped that something would then be done to stop the mission work.

As soon as the event was known to the Chinese amban he sent men to protect the Christians. The men had great difficulties in doing that, but they were able to bring them to the amban's residence, although the angry crowd followed closely. In the amban's courtyard the people were scattered by Chinese soldiers. The following day the leader of the disturbance was put into prison, but the mission work went on the whole time.

In Kashgar the mission work was re-opened about half a year after it had been broken off, but the imprisoned

Christians were kept in prison for a little more than one year. A reason for thanksgiving is that most of those imprisoned Christians, after all their sufferings, have confessed that they wish to remain Christians.

The persecution served a great deal to make known to all the people that there are Christian assemblies among them. Even after that severe testing time several have become Christians. One, our servant, who was a Mohammedan, was beaten because they supposed him to be a Christian. Afterwards he said : " As I am beaten for being a Christian although I am not, I had better become one." After a time of instruction he was baptized in spring, 1925.

In January, 1926, I was called to Khotan to give medical help to some people. Very many asked me then to stay, or, if not, to send anyone else of the missionaries to stay there. This was remarkable as it followed the time of persecution.

A Swedish lady is doing nursing and midwifery work in Kutjar, and she supports herself in that work. In the year 1924 she helped us in Yarkand, but the people in Kutjar sent a letter and asked her to come back.

We must say with Paul : " A great door and effectual is opened."

The great trouble in China has not even disturbed the mission work in Chinese Turkestan.

The King of Afghanistan on Toleration

KING AMANULLAH'S sermon on Tolerance of Other Faiths in the Bombay Mosque on December 16th was of a kind never previously heard in India. Its novelty has set many Moslems thinking, for their intolerance of other religions rests upon a sincere basis. It is akin to the inflexible attitude of the Hebrew people to every form of belief which challenges their monotheism. To the Moslem, Christianity does this in the highest degree, and no religious conception outside Islam raises such a whirlwind of antagonism as the New Testament presentation of the Person and Work of Christ.

The King's sermon, however, will force the reflection that a Faith which deserves toleration is worthy of investigation. Christianity asks nothing more than this of the intelligent Moslem. Freedom openly to pursue such an enquiry, however, cannot be said to exist either in the Near East or in the Monarch's own dominions. When a Moslem may as securely study the Christian Scriptures as the Koran may be studied in Europe, many things will undoubtedly happen which cannot happen to-day.

It is interesting to note that, less than a month after this remarkable sermon was preached in India, the Moslem Supreme Council in Jerusalem resolved that the Cave of Machpelah, over which sacred spot the Hebron Mosque is built, should, on payment of a small fee, be thrown open to Christian and Jewish tourists. Here are buried the patriarchs, Abraham, Isaac and Jacob, together with Sarah, Leah and Rebecca. Joseph's grave is outside the city of Nablus, and Rachel was buried on the way to Bethlehem.

Few European visitors have succeeded in gaining an entrance to the Cave by special permission, and even to enter Hebron prior to the war was considered a dangerous proceeding. The action of the Supreme Moslem Council is the most notable rebuke to Moslem intolerance since the Khalif Omar's capture of Jerusalem in A.D. 636 eclipsed both Judaism and Christianity in the Holy Land.

Changes in the South Seas

VICTOR A. BARRADALE

NO part of the world is more full of romantic interest than the Pacific. It has the charm of singular beauty. The very names of its islands and archipelagos are musical. It is peopled with child-races, and children are never without their peculiar attraction. Here are laid the scenes of stirring yarns of cruising and adventure; while its sun-lit waters, in earlier times, looked upon many a blood-curdling exploit of buccaneer and mutineer. Commerce, too, has its story of romance in relation to the Pacific. Of late years it has become one of the great trade-routes of the world. Britain, the United States, Canada, Australia, New Zealand, France, Holland, Japan and China have their interests in this distant ocean, and, with the completion of the Panama Canal, an even more important era has begun.

The history of Christian Missions would have been very different, if the romance of the evangelization of these island-peoples had not found an early place in it. To realize the truth of this, one has only to recall such names as those of Bishop Patteson and Bishop Selwyn, of Melanesia; James Calvert and John Hunt, of Fiji; John G. Paton, of the New Hebrides; and Henry Nott, John Williams, George Turner, A. W. Murray, William George Lawes, Samuel Macfarlane, and James Chalmers, all of the London Missionary Society. The roll of honour is long and illustrious.

From the early days of Protestant Missions in the South Seas, the comity of Missions has been observed with almost unfailing regularity, and to-day the Christian forces are well distributed. The Australian Anglican and the Melanesian Missions are at work in Melanesia, the North-Eastern Division of Papua, the Torres Straits and the Mandated Territory of New Guinea; the Australian Methodists in Fiji, Tonga and the islands at the Eastern end of Papua; the John G. Paton Mission and that of the Presbyterian Churches in the New Hebrides; the Paris Missionary Society in the Society Islands, the Loyalties and New Caledonia; and the London Missionary Society in the Cook Islands, Niué, Samoa, the Tokelaus, the Ellice Islands, the Gilbert, Ocean and Nauru Islands, and in the Territory of Papua, from Daru and the Fly River Delta to Kwato at the extreme east. Most encouraging and successful work has been accomplished in all these spheres.

It will be understood that I speak in this article chiefly of what has been accomplished by the London Missionary Society, of whose work I have first-hand personal knowledge. The remarkable variety of its service is most impressive. The Polynesian peoples in the Cook Islands, Niué, Samoa, and the Ellice and Tokelau Islands have been so successfully evangelized, that they have the right to be called Christian peoples. The population of these islands is about sixty thousand. As a result of rather more than a century of work the membership of their Churches exceeds thirteen thousand, presided over by more than two hundred and

fifty ordained native ministers, while there are between ten and eleven thousand children in schools.

Within the last thirty years the white missionary staff has been considerably reduced in numbers, as more responsibility has been taken over by the native Churches and their leaders, who legislate and act through Advisory Councils and representative Assemblies.

The Gilbert Islanders are a Micronesian people. The Group lies north and south of the equator. The islands are sun-scorched sandbanks, where little grows but the coconut palm, the pandanus, the jack-fruit, and a coarse variety of taro; yet the population numbers more than thirty thousand. The people are somewhat dour, but virile, sturdy and tenacious of their own opinions. They are certainly responding to the call of God in Christ Jesus, but a considerable portion of the population is still pagan. The Churches have a membership of three thousand five hundred, with thirty-seven Samoan and Gilbertese ordained pastors, and there are about two thousand seven hundred children in their schools. A training institution for the teachers, and secondary and elementary schools are doing good work.

Passing on to Papua (British New Guinea), we find ourselves in a new world. Its population is estimated at two hundred and seventy-five thousand. The variety of its peoples and languages constitutes a difficult problem alike for Mission and for Government. It is probably no exaggeration to say that apart from dialects there is a new language every forty miles along the seven hundred miles of its coastland. Much savagery and paganism still survives; in spite of Government legislation and missionary endeavour, there are still occasional outbursts of cannibalism. Manners and customs differ widely in different areas. There is no general unity, and little in the nature of native chieftainship to bind together either the local tribe, or the people of the country as a whole. It seems as though Christianity alone stands between the Papuan and practical extinction. It is encouraging therefore to be able to report, after fifty years of work, that, besides the staff of the London

Missionary Society white missionaries, there are some fifty-five South Sea missionaries from Samoa, the Cook Islands and Niué, together with over fifty Papuan teachers ; the Churches have a membership of more than three thousand two hundred, and there are nine thousand children in the schools. The Port Moresby District has developed such a grateful sense of responsibility that it hopes to become self-supporting during this year.

Another very pleasing impression left on my mind as the result of an extended journey of visitation is the great advance that has been made in co-operation between Government and Missions. Missions were first in the field, and the value of their service to religion and civilization must not be forgotten and cannot be over-estimated. Government by Western nations is a more recent development. Differences of opinion might easily have become acute. It was therefore all the more gratifying to find missionaries and Government leaders everywhere seeking to understand each the view-point of the other, and generally speaking working together in a spirit of manifest goodwill and for the welfare of the native peoples. The British Government is in Fiji, the Friendly Islands, and the Gilbert and Ellice Island Colony ; the Australian Commonwealth administers Papua, the Solomons, and Nauru Island (by mandate) ; New Zealand is in the Cook Islands, Niué, and Western Samoa (by mandate) ; Eastern Samoa is under the Naval Administration of the United States, while the Society and Loyalty Islands and New Caledonia are under French Colonial rule. In the main all are exerting a good influence, though as yet no solution has been found for the difficulties of the condominium of France and Great Britain in the New Hebrides.

It may be doubted whether those who have supported the evangelization of the South Seas have any adequate conception of the great rapidity with which European and American civilization is pouring into the islands. There are public water and electric light supplies and telephonic communication in the more advanced districts of Samoa, the Cook Islands and Papua ; there are important wireless

stations at Apia and Pango-Pango, on Ocean Island, at Port Moresby and Samarai, and on Rarotonga and other islands. Cinemas are to be found in most of the Groups. I travelled by motor in the Cook Islands, Niué, Samoa, Fiji, Nauru Island and Papua. Recently an aeroplane from Australia alighted near several Mission stations in Papua. All these inventions and discoveries have been introduced into the islands within the last twenty-five years. Outlets for trade, in tropical fruits, copra, sugar, cotton, phosphates, pearls, and trochus shell have been greatly increased. It will readily be understood that conditions of life have been radically changed, and, while many advantages have accrued to the island peoples, many new temptations have been put in their way. The need for missionary guidance therefore still remains, even amongst the peoples first evangelized, though not on as large a scale as in earlier years.

But some may say "Could not better work be done by leaving these peoples to work out their own salvation? They are evangelized, they are few in numbers; why not concentrate now on India, and China, and Africa?" So long as Western civilization with its undoubted advantages takes to the islanders new temptations, simple justice demands that we should help to equip them with the means whereby they may overcome the temptations, and grow strong thereby. Further, these island-peoples have their contribution to make to the strengthening of the common stock of Christianity. Let two illustrations suffice. The Polynesian peoples may help to keep constantly in the thoughts of Christendom the duty and privilege of the missionary call to the Church. For two generations they have sent out from Samoa, the Cook Islands, the Loyalties and Niué a constant stream of men and women as missionaries to Papua, and the Gilbert, Ellice and Tokelau Groups. There is a memorial window at Lawes College in Papua which commemorates the devotion of eighty-seven South Sea teachers, who died at their posts within the first twenty-five years of the New Guinea Mission. Their missionary spirit is indeed the crowning glory of the

South Sea Churches. There must be some seventy or eighty Polynesian missionaries and their wives away from their own homelands in various Mission fields at the present time, the great majority of whom are altogether worthy of the fine tribute which Mr. Lovett paid to their predecessors: "Not a few have been murdered; many more have succumbed to the climate; many have spent themselves in the work. But as the workers have fallen, others have pressed forward, eagerly and willingly, to take the place of those who have finished their course. No episode in modern Missions is more thrilling and inspiring than the story of what the Polynesian teachers have done and suffered."*

Almost as marked a feature of the Polynesian Churches is their liberality. Samoa is the outstanding example. The people build and pay for their own Churches, maintain their own ministers, defray the whole cost of their white missionary staff, and send home annually a substantial contribution to the work of God "in other lands."

> "Here, at least, were men
> Who meant and did the noblest thing they knew.
> Can *our* Religion cope with deeds like these?"

Where India may Lead the World

NAZARA

INDIA has been aroused to self-consciousness by its contact with the West. Its nationalism is, however, something new in its history. Its widely differing castes, tribes and creeds have only a semblance of national unity due to the presence of the British Government. What progress in this direction there is to-day is due to the British influence in unifying thought and creating a national feeling. Yet still the biggest fact of the situation is communal not national feeling, and that, too, of a divisive character. But to talk, as some do, of reviving a national union which never previously existed is nonsense. Something new is being slowly created.

* "The History of the London Missionary Society," Vol. I., p. 469.

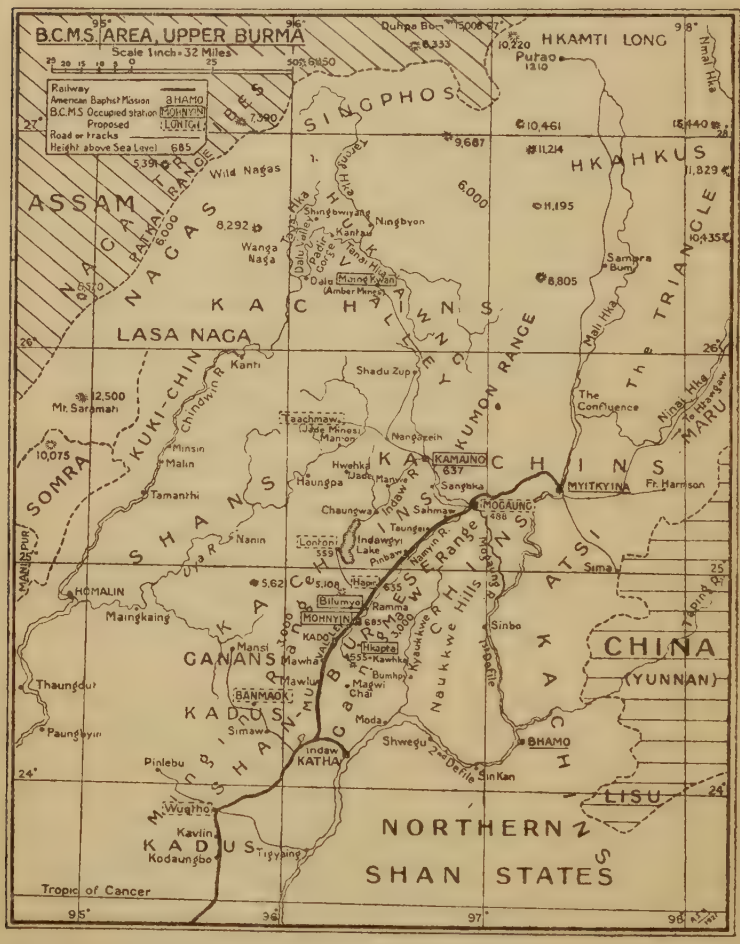
The difficulty at the present time, even with all the help that Britain can give, is to go on creating and building up any kind of truly national unity which will have enough vitality to accomplish anything worthy of a great people. Britain, it must be remembered, is not an alien element in India; certainly not more alien than many other elements which go to make up the complex Indian society we know to-day. There has descended upon India one wave after another of the Aryan race, each somewhat fairer than the preceding one, the last of which is the English of the same race and blood. The real difference is found in the kind of relationship which this last Aryan invasion has established with India, compared with what happened in the previous Mohammedan Aryan invasions. The English invasion was not an influx of peoples to create a new home in India, but of traders and rulers to develop its natural resources, and to keep the peace among its contending tribes and creeds. Under this protection the population has grown at the rate of one million a year, till there are now over a hundred million more people in India than when Britain entered upon the scene. So, even in this material sense, India to-day is the creation of British rule. Without such external help it is difficult to see how India could ever have arrived at a national consciousness.

It is sometimes forgotten that there are Portuguese and French colonies still on the Indian continent. Their presence, however, is a reminder that the whole continent, save for the fortunate presence at a critical moment of several outstanding men, might have been split up between the Dutch, Portuguese, French and English much like Africa to-day, with no glimmering sense even of national unity, and in all likelihood no Indian States.

If there is any continent which should be thankful for its history, as things go in this world, it is India. After thousands of years it has arrived at national consciousness, in circumstances and in face of difficulties as great as anywhere in the world, and it should to-day give thanks, and address itself to reap the fruits of these gifts of the past. There is no such vision in the lesser areas and among the fewer races of Europe; even North America has three national consciousnesses, and South America contains many nations. China which was *one* nation is now a chaos of marauding armies. It does not take much comparison to see that India is the most fortunately situated *continent* in the world, and, if it patiently uses its present unique opportunity, might yet be in the forefront of continental civilizations and an example to the whole world. Let India think continentally rather than nationally (for it has many nations) and, with the help of the experience which Britain can undoubtedly bring, show an example of co-operation to the whole world.

Burma's Wild Frontiers

The picturesque land of Burma is a province of India, and its products—teak, jade, rubies, rice, oil, and silk—are well known. Beyond this, however, little is known of its



forests, rivers and wild mountain tracts, yet it is twice as large as Great Britain. Its population numbers thirteen millions. It is uniquely situated, wedged in between lands, the names of which recall the history of the East—Bengal, Assam, Tibet, China, Indo-China and Siam.

We are indebted to the Bible Churchmen's Missionary Society for the use of this map.

The great work of Adoniram Judson has been steadily followed up for over a hundred years, and to-day we find missionaries resident in thirty-eight of its seventy-nine towns, but only in ten of its thirty-five thousand and five villages. This last fact shows that here, as elsewhere, rural areas are largely unoccupied, and many of these regions are found along the wild frontiers of Bengal, Assam, Tibet and China.

The great plateaux known as the Shan States separate the Burma of the river valleys from the Yunnan province of China, and are part also of this great neglected rural area. Only five Mission Centres, situated far apart, are to be found in these forty-one states. A neglected area indeed, with a large population of Shans and Chinese, as well as great numbers of indigenous hill tribes.

The Rev. A. T. Houghton, in the following article, deals with only one of these unoccupied regions—the Hukawng Valley. He describes the hopes which his Mission entertains for extending its work among the Kachins. In Upper Burma about a hundred and forty-six thousand people speak the Kachin language, and already a number are Christian in the south of this area. As soon as order is established we may be sure that a great opportunity will be placed before Missions. Administration may pave the way, but only the Gospel will free the Kachins and the Nagas of these wild frontiers from the more deadly slavery of fear and sin.

SURVEY EDITOR.

Hukawng Valley and Beyond

A. T. HOUGHTON

THE Hukawng Valley, and that portion of Upper Burma which borders on it, even in Rangoon is regarded as "the back of beyond," Mandalay being the farthest place north where any "normal" human being would like to spend his career. This is accounted for by the fact that the whole of the region north of Mandalay is largely undeveloped; there are scarcely any good roads; and the single railway line to Myitkyina provides a daily service of one train up and one down, with an average speed of ten miles an hour and a speed limit of twenty-five. North of the Shwebo

district, one can leave the railway line and get into the densest jungle in a few minutes, and the difficulty of communications is increased by range after range of hills, varying from two thousand to five thousand feet in height, all of them covered with thick forest. There are signs of a new policy. The projected railway bridge across the Irrawaddy at Sagaing, making through railway traffic possible, and the proposed adoption of heavier railway lines, thus making it possible to increase the present speed limit, will all tend to open up this largely undeveloped portion of the country.

The Hukawng Valley is situated roughly between latitude 26° and 27° and longitude 96° and 97°. This comprises an area of about six thousand square miles, but the actual Valley itself covers an area of about fifteen hundred square miles. The usual method of approach is by rail to Mogaung, 688 miles north of Rangoon, thence by road to Kamaing, twenty-five miles to the north-west. This is an unmetalled road usable for motor traffic in the dry season, but a regular morass with two feet of mud in some parts in the rains. Kamaing is the headquarters of the sub-division which borders on the Hukawng Valley, but unadministered territory does not begin for twenty-eight miles further north, at Shadu Zup, where the last Government Rest House is to be found. There is at present a rough cart road in existence, but a proper alignment as far as Shadu Zup has now been made, and work on the new road, to be continued to Maingkwan, is understood to have been begun.

A glance at the map would naturally suggest the Chindwin River as an alternative route, especially during the rains, when at present the Hukawng Valley is completely cut off from the outside world, owing to the swampy nature of the ground. But, though the Chindwin River, developing into the Tanai Hka, passes right through the Valley, dangerous rapids below Dalu make navigation by boat impossible, and Irrawaddy Flotilla boats only get as far as Homalin on the Chindwin, just south of latitude 25°.

The Valley is bounded on all sides by mountain ranges of varying height. On the east is the Kumon Range which extends from Mogaung northwards to Putao. Some of the peaks of this range attain a height of over ten thousand feet, and, like many of the peaks bounding the north side of the Valley, are covered with snow during some of the winter months. On the west is the Patkai Range, along which are to be found many of the Naga tribes. In the south the hills are less formidable, and here are to be found the famous jade mines, mainly at Taachmaw, which is only a little over two thousand feet above sea level. Separated from the Hukawng Valley by the Padir Gorge is the Dalu Valley, which lies between the Tanai Hka and one of the Chindwin tributaries, the Taga Hka.

It is probable that much of the Hukawng Valley is waterlogged in the rains. Lesser rivers and streams abound and the country is all low-lying. The climate north of the Tanai Hka, in winter, is said to be comparable to an Indian hill station, and here the country is free from the thick damp morning mists which are met with in the winter months in other parts of the Valley and in many parts of Upper Burma. Rain may be experienced at any time of the year, and then blood-sucking leeches abound. The insect life is beyond description ! On the other hand, the heat is not so great as in other parts of Upper Burma.

There are good connections between the villages, but, apart from the recognized paths, thick jungle varies with tall elephant grass, and the traveller can often only see a few yards ahead.

The population consists largely of Chinghpaws (commonly known as Kachins), but there are two Shan settlements in the Hukawng Valley, at Maingkwan and Ningbyon, and another in the Dalu Valley. The first two are the remains of a once flourishing Shan kingdom, but the Dalu Valley community is really a colony founded by the Burmese kings as a buffer state against the Nagas. All these Shans, while still retaining their Buddhist faith in contra-distinction to the Animism of the Kachins, speak the language of their conquerors, and in some cases have

intermarried with them. It is probable that the total population of the Valley itself is not above fifteen thousand—a far smaller number than was originally estimated—though this does not, of course, include any of the Nagas, or other kindred tribes living actually outside the Valley.

While survey parties have previously entered the Valley, it has only recently become prominent in the eyes of the civilized world; in January, 1925, the Governor of Burma actually penetrated to Maingkwan in order to announce that the British Government would neither tolerate slavery among the Chinghpaws, nor human sacrifice among the Nagas. The news of age-long slavery, of cold-blooded sacrifice of men, women and children, and of constant blood feuds in an area bordering on territory administered by Great Britain surprised most people, and it was realized that in the twentieth century drastic action must be taken to put a stop to such horrible practices. No one can be blamed for this state of affairs, since it was only through the exploration of survey parties that slavery was discovered, and it was only in 1922 that the existence of human sacrifice among the Nagas was verified. The Government acted with promptitude, and, following on the impressive visit of the Governor, a complete inventory of slaves was made by Mr. J. T. O. Barnard, an authority on the Chinghpaw language and customs. In the winter of 1925–26, Mr. Barnard headed the expedition which systematically released all the slaves in the Valley—3,445 in all.

In order to induce released slaves to settle in the Hukawng Valley, and thus avoid the danger of depopulating the country of its most industrious inhabitants, all who agreed to take up land in the Valley itself were made a present of their freedom. Those who elected to migrate into administered territory were only *lent* the price of their freedom, which must be paid back to Government in instalments. Naturally, this has meant some hardship. In the majority of cases, only those who had relatives or friends outside chose to leave the land of their former slavery, and, because of this very natural choice, such

have been penalized. The Chinghpaw is proverbially poor, and, though the ransom money is in no case large, it is not easy for a released slave to save up money when he already has the burden of finding the means of subsistence in a new environment. The case of an old woman known to the writer is in point. As a young woman she escaped from her slave master into administered territory, where she married and settled down in a village on the Mogaung-Kamaing road. She had one son and one daughter and then the husband died. This woman, when her children had grown up, foolishly paid a visit to some of her former associates, thinking she would be safe after all that lapse of time. She was, however, recognized by her former master, again enslaved, and released only when the Government expedition arrived. Naturally, she returned to her village, and consequently she has had to repay her redemption money, and this largely devolved on her son, who had great difficulty in scraping the money together out of his small earnings.

Two further expeditions were made in 1927, one to "the Triangle," north of Myitkyina, for the suppression of slavery there (but this is outside the scope of the present article, though it has become widely known through the tragic death of Captain West, one of the escort officers), and the other to the Hukawng Valley and beyond. This second expedition was in charge of Mr. T. P. Dewar, who also accompanied the expedition of the previous year. The main objects seem to have been to discover how the released slaves were settling down, to put a stop to the age-long blood feuds which yearly yield a large crop of murders, and to check human sacrifice among the Nagas.

There is no doubt that this expedition has been eminently successful in attaining these objects. Whether, however, the late slave owners, accustomed to sit and watch their slaves doing all the work, will remain contented when they see their former slaves, used to an industrious life, prospering by their own cultivation, remains to be seen. Age-long blood feuds have to be unravelled, involving murders from one generation to another. The "shāre" or hired

assassin plays a great part in these vendettas, and the curious thing is that the "shāre" is not regarded as a criminal, nor is vengeance taken on him by the relatives of the one he is hired to murder, but on the instigator of the deed. All these feuds have now to be settled by arbitration, and the annual visit of a Government official should be sufficient to prevent further trouble.

While individual officials are not only in favour of missionary work in the Hukawng Valley, but regard such work as the best and surest method of pacification, the present policy of the Government is against allowing missionaries to enter, no doubt, through fear of possible trouble which might necessitate a punitive expedition. It is hoped that this attitude may change very soon, and that the whole of this untouched area may come under the sound of the Gospel.

So far as the writer knows, the only missionaries who have visited the Hukawng Valley are Dr. O. Hanson and the Rev. G. J. Geis, of the American Baptist Foreign Missionary Society. They explored this area in 1906 and visited some thirty villages.

The work of the American Baptist Foreign Missionary Society centres round three stations, all near the borders of China—Myitkyina (the terminus of the railway in the north), Bhamo, on the Irrawaddy and the beginning of the trade route to Yunnan, in China, and Namhkan, in the Northern Shan States. These stations all lie either on the Irrawaddy itself, or east of it. The Kachin areas, in the Mu Valley (between Naba and Mogaung) and the whole of the Hukawng Valley and surrounding region—all west of the Irrawaddy—have been, until recently, practically unevangelized. This untouched area comprises a territory about the size of Great Britain, and consists of Shan and Shan-Burmese settlements, as well as of groups of Kachins, who are usually found in the hills.

The American Baptist Foreign Missionary Society's Kachin work has recently celebrated its Jubilee by a gathering of Christians and others at Bhamo, to the number of some six thousand.

The writer of this article was brought into touch with Kachins during a term of military service in Burma, and received a clear call to the unevangelized Kachin districts. After ordination in the Church of England, he, his wife and sister (a trained nurse) settled at Mohnyin, on the Mu Valley line, ninety miles south of Myitkyina, in 1924, under the auspices of the Bible Churchmen's Missionary Society. A dispensary was opened, and already some eight thousand patients have been treated and the country all round opened up by this means to the reception of the message of the Gospel. The work is, of course, still only in its beginning, but the first two Kachin converts have recently been received into the visible Church by baptism, and it is hoped that these are the beginning of a great harvest. A new station has been opened this year at Kamaing, with a view to advancing into the Hukawng Valley, and it is hoped soon to link this up with Mohnyin by an intermediate station, possibly at Lonton, on the Indawgyi Lake, in order to take in the Jade Mines area. Meanwhile, work is also beginning among Shans and Shan-Burmese, and the original number of three workers has increased to nine. The Kachin population around Kamaing consists largely of escaped, or, freed slaves, and these seem to be unusually ready to listen to the glad tidings of redemption through the Lord Jesus Christ. One large village of nearly seventy houses was founded about thirty years ago by an escaped slave from the Hukawng, who is now the headman, and its population consists entirely of ex-slaves who escaped during these years. There are many other villages of the same kind in the neighbourhood. Of the more recently released slaves who have elected to settle in administered territory, some have added themselves to these existing villages, and others have settled in new villages nearer Mogaung on the railway.

The writer paid a visit to about fifty of these released slaves near Mogaung in the spring of 1926, just after their release. The headman of the village near which they were settling had made a feast in their honour, and many bullocks were offered to the nats (spirits) in sacrifice, and then

partaken of in the feast. There was a marked contrast between the released slaves and the other Kachins who attended the feast. The former, both men and women, still bore the downtrodden air of serfdom, though, from what one could gather, they had not been cruelly treated. It was a great privilege to be able to tell them for the first time of the release from the wider slavery of sin which embraces us all. It is probably true to say that the ex-slave population is less honest, less shy and more forward in manners than other Kachins who are remarkably honest.

All alike are bound down by fear of the spirit world around them, and, though they acknowledge a Creator, Karai Kasang, they do not worship Him for they say He is too far away, and they do not know what food He would eat if they offered it to Him.

After the Hukawng Valley, the next objective is the wild Nagas of the Patkai Range. There are, of course, many Naga tribes, extending into Assam, and the American Baptist Foreign Missionary Society, on the Assam side, is working among two or three of these tribes. On the Hukawng Valley side the Wanga Nagas, bordering on the Dalu Valley, are friendly, but the two tribes who have caused all the recent trouble are the Wild Nagas and the human-sacrificing Nagas. The former capture the victims and sell them to the latter for as much as Rs. 600 per head, but do not themselves practise human sacrifice. It must not be imagined that this repulsive practice has been carried on on a scale equivalent, for instance, to that which once obtained in Mexico. The Naga is poor, and, if he makes a vow to offer this supreme sacrifice, will often through his poverty be unable to fulfil it in his own lifetime, and the vow will be performed at some time or other by his descendants. It is thus a comparatively rare practice in their worship of the spirits whom they desire to propitiate. Nor does the idea of human sacrifice, so repulsive to ourselves, imply inordinate cruelty on their part. There are instances where those who bought the victim in preparation for sacrifice grew so fond of him that the sacrifice never took place, and when the awful deed does take place, the

victim is made drunk, so that he may be relieved from the agony of suspense. Only the power of Christ can free these Nagas from the chains which bind them.

The Naga tribes with whom we are concerned are nominally under the suzerainty of Kachin chiefs in the Hukawng Valley, and I have been told by a Naga that all the men and boys speak Kachin, though, amongst themselves, they speak their Naga dialects, which alone the women can understand. In morals they reach a higher standard than the Kachins—polygamy is unknown, and adultery is often punished with death. They are also free from the particular disease which is rampant in the Kachin Hills. On the other hand, the free hospitality of the Kachins is unknown among the Nagas, who do not admit visitors into their houses, and expect them to bring their own food. Their villages are large, and as many as seventy men, women and children may be crowded into one house. Owing to the constant strife between the different tribes, villages are perched on bleak mountain peaks, six thousand feet high, difficult of access. As among the Tibetans, washing is only practised at birth, marriage and death, and dress, in spite of the cold, is of the scantiest.

There seems to be every likelihood that, as the result of the recent expedition to the Naga Hills, human sacrifice will soon become a thing of the past. After visits paid to a number of villages, a big gathering was held at Shingbwiyang, in the Hukawng Valley, three days' march from the Naga Hills—it is significant that no villages lie between ! —and here no less than eighty human skulls were handed over by Naga chiefs, as a sign that henceforth they intended to propitiate the spirits by other means. Inspired by this example, some rather truculent chiefs who had previously refused to give up human sacrifice, marched back forty miles to their villages, and, travelling night and day, overtook the expedition further down the Valley, and handed over twenty more skulls. When Kachins who stood around expressed disgust at their loathsome custom, they answered that from henceforth they wanted " to be good " like other people.

As an instance of the change that seems to have come over these people, the following incident is significant. When Mr. Barnard passed through Naga territory in the spring of 1926, an influential chief promised to give up human sacrifices, and sought to influence others to do the same. There may have been other reasons as well, but, shortly afterwards, this chief was murdered, and it was given out that his promise to the Government official was the cause. This year the son of the murdered chief followed the expedition down to Kamaing. His name is Dang Sham, he is about thirteen years old, and is now a pupil at the Government Kachin School, where the schoolmaster is a Christian. As one looks into the future, one can see in vision and turn it into prayer that this boy may go back to his own people, knowing in his own life the saving grace of the Lord Jesus Christ, to tell them how it is possible in Christ " to be good " and to glorify the Creator in the mountain fastnesses of the Naga Hills.

The Wahabis on the War-Path.

WHILE far-reaching reforms on western lines are being achieved by the peoples of Turkey, Egypt, Palestine, Syria and Iraq, Arabia, under the Akhwan Wahabis, still clings to the militant and predatory Islam of the seventh century.

The " Brethren," as their name means, are again on the well-worn war-path of cattle raiding and caravan pillaging, and are indiscriminately slaughtering the men, women and children of the tribes they attack.

This action has been extended to include the Sulbis (People of the Cross), a numerous Arab community said to be descended from the Crusaders, and hitherto regarded as under the inviolate protection of the ancient Arab laws of hospitality.

Interview with the Diplomatic Agent of Iraq

"World Dominion" Special Correspondent

MUZAHIM BEG AMIN AL PACHACHI, the Iraq Diplomatic Agent in London, is leaving shortly for Bagdad. He represents the alert, vigorous young manhood of the modernized Near East, and he goes home to lead the men of the new outlook along the path of Western reform.

In a striking interview given to the Special Political Correspondent of the *Daily Express*, and published in that paper on February 17th, modern Turkey was stated to be the model on which Muzahim Beg desires to mould the future Iraq. That he entertains a vast admiration for the reforming courage of Kemal Pasha is undoubtedly true. How sterling that courage was he is well able to appraise, having spent his youth at the University of Constantinople.

But the outlook of Muzahim Beg is wider than the *Daily Express* Correspondent has intimated. The mentor of his maturer years has undoubtedly been England. His ideals spring out of a profound admiration of those unique characteristics of British institutions and British character which, with a sure instinct, he perceives have made the nation great. His heart is in Iraq, but his eyes are upon Britain. He is a patriot, and, when speaking of his country and its future, his vibrant voice expresses in terse, faultless English lofty ambitions for his people.

"The old Moslem civilization has hopelessly decayed," said Muzahim Beg to me, "and our only hope lies in the complete adoption of Western civilization. Turkey saved herself only just in time; the same means will save us, but the change must be thorough. The number of those in Iraq who share these convictions is greater than is generally known. Our young men have broken away from purely Moslem studies, and are cultivating Western learning.

The number of those who learn and speak English is rapidly increasing. Our elementary schools are also being westernized. I have just received a letter from our Minister of Education in which he assures me that much less time is now being devoted by our boys to memorizing Koranic texts, and more to a curriculum such as is followed in England. We are opening schools for our girls also, as fast as possible, and I look forward to a near future when education for both boys and girls will be placed upon an equal footing. We are resolved to educate our young women, and one of my chief tasks when I return will be to press for a modern elementary and secondary school system all over Iraq. As to higher education, I am not in favour of attempting this at present with the means at our disposal. The policy of Japan in this matter was eminently sound. I shall move for sending our most promising students to England."

"But," I suggested, "this is indeed a sweeping programme of reform; will it not ill accord with polygamy and veiled women?"

"Polygamy in Iraq," continued Muzahim Beg, "is practically a thing of the past; we have discarded it. I do not say that it does not exist, but look you at Bagdad, where I reside. Among a population of some four hundred thousand I do not know of one man who has more than one wife. The same holds true of other large centres of population. As to the veil, we are discarding it more and more, and soon hope to be entirely rid of it. We intend our women to be as free as the women of England."

"We understand freedom in a large way in England," I interjected. "I know it," rejoined Muzahim Beg, "your conception of freedom is altogether admirable." "Do you know Hyde Park on Sunday afternoon?" I asked him. Muzahim Beg smiled.

"Oh yes," he replied; "I have heard speakers running down the Government, and Catholics, Protestants, Socialists, Freethinkers, and a dozen others, all expounding their different persuasions."

"Also Moslems preaching Islam," I added. "It is so," he assented. "Such admirable freedom is entirely

British, and is unknown on the Continent, but I greatly admire it."

" Does it not remind you," I asked him, " of the spacious days of Haroun El Rashid and his son El Mamun, who, in the ninth century, made of Bagdad not only the centre of Arabic learning, but also of a large religious toleration ? "

Muzahim Beg's face kindled at mention of the past glories of his country, and he said : " Religious intolerance in Iraq is now hardly known, and will soon entirely disappear. I intend that it shall be so. I want to see Iraq as truly free from religious intolerance as you are in England. As I have said, we are commencing with our schools. The Koran will become more and more a matter for home instruction ; secular and religious studies will be separated. We intend that our schools shall be used for the impartation of those subjects upon which all men can agree. All men agree that two and two make four, but they do not as readily agree to accept the apostleship of Mohammed. Religion can play its proper rôle, but it must leave room for the widest collective and individual liberty."

An Audacious Journey in Arabia

In the following article is recounted a gallant and hazardous attempt to evangelize the Hejaz. Seven Red Sea towns were visited, which included Yanbo and Jeddah, the pilgrim ports for the sacred cities of Medina and Mecca.

The result of attempting the impossible was such as might have been expected, especially with Hejaz under Wahabi rule.

Humanly speaking, it was too much to hope for a repetition of Mr. Turnbull's successful Central Arabian journey in a region which is guarded jealously as Arabia's Holy Land.*

EDITOR.

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* See "Motor Journeys in Arabia," by John R. Turnbull. WORLD DOMINION, January, 1928.

By Camel and Sailboat to Jeddah

WILLIAM F. SMALLEY

EASTERN ARABIA has heard something of the Christian message sounding up the Persian Gulf by way of Muscat, Bahrein and El Kuwait. From Transjordania in the north missionaries with Central Arabia as their ultimate objective have penetrated as far as El Jauf, and have there been kindly received in its old Arabian

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castle. But in north-western Arabia, in the Hejaz, the Holy Land of Islam, evangelism has never been attempted. To cruise along the Red Sea and bear a Christian witness in the chain of Hejazi towns, which are dotted along the littoral from Akaba to Jeddah, was certainly inviting.

We wanted to go by sailboat, stopping at the towns along the way where we might give our message, leave Scriptures and obtain supplies. But in Akaba no boats were available, and so we had to go south by camel on a five days' trek to the first of the Wahabi outposts at Kharaiba. In the dark of the early evening of the fifth day we waited outside while our messenger entered the town

and informed the sheikh in charge of the eight or ten Wahabi soldiers that we would like to visit him. He sent out a soldier to escort us to his very rough room, which he used as guest room, sleeping room, dining room, office, barracks and arsenal. He received us kindly, had tea and coffee prepared for us, and then asked our business. We told him that we were travelling south, that we had wanted to go by boat from Akaba, but since that had been impossible we hoped to get a boat in his town and proceed on our journey. Later he insisted on knowing what our business had been in the places from which we had come; when we told him that we were missionaries, he said that he would communicate with the king to find out what to do with us.

No foreigner had ever been at Kharaiba, he said, except a British airman who made a forced landing during the war when out of fuel. The arrival of foreigners, especially missionaries, made such a difficult situation that our host did not know what to do with us. He requested that we would give him three pounds English gold, and added that he would send a messenger to the nearest wireless station, two days away at Ziba, and report the difficult situation to the king, who would send instructions. At first we refused to pay the amount which he suggested, but we finally compromised on one pound.

He told us to remain in a palm-leaf hut until our messenger returned; the hut would be guarded by two soldiers day and night. We were also told that if we wanted exercise, we might walk in almost any direction, so long as we did not enter the town. We were permitted no contact with the townspeople in any way, except at such times as a few entered our hut in the presence of the soldiers and we gave them treatment for their eyes. For four days we were prisoners in Kharaiba.

Finally the messenger returned. We did not see the message which was received, but we were told that we might go on, and that all was well. Just as we were going to start two soldiers came to escort us. We assured all those around us that we needed no soldiers; they, however,

insisted that we did need soldiers for the country was still partially unsettled, and " the Arabs were bad " ; moreover, these soldiers would help us in every way ; in fact, they were our servants. Then said the Sheikh : " Now give me five pounds ! "

" But why," we asked, " should we give you five pounds ? "

" One pound for each of your animals, one for the baggage animal, and one pound each for the camels which the soldiers ride."

As there was nothing for it, we paid the bill.

We were only two days on this trip. On the first day after we left Kharaiba we stopped at the interesting little town of Muela. Here our men were feasted by one who claimed to be the son of the man who accompanied Burton on some of his trips many years ago. The following morning we were at Ziba, where, again, we were not permitted our freedom, but were kept in a small room all day and most of the following night. We tried to send a wireless to our friends, but we were not allowed to do so, on the plea that " they did not know the price of a message to Jerusalem."

At last we set out again, and while it was still dark—just as the Caller to Prayer was shouting : " God is great, there is no God but God, and Mohammed is the Apostle of God. Come to Prayer. Come to Prayer. Prayer is better than sleep "—our little sailboat glided out of the harbour. Two uneventful days were spent before we got to El Wejh.

The quiet run was enlivened, however, by our Wahabi soldier guards, who kept on telling us that they were only waiting for a fitting opportunity to annex the countries bordering on Arabia. Yemen and Transjordania in particular occupied their warlike thoughts. One of the guards emphasized what he thought by striking the side of the boat with his stick, and saying : " I swear by God that, were it not for this water which holds us back, we would go to the west and bring all of you people to the true faith."

" But how," I asked, " would you do that ? "

" With the sword," said he. His answer showed that the spirit of early Islam is not dead among the Wahabis.

We arrived in El Wejh several hours after sunset on the night of November the twenty-third. After waiting while word was being sent to the Emir of the place, we landed, and were escorted through the town to a room which had been prepared for us. Our possessions were then searched, and a copy of each portion of Scripture, my diary, note-books, maps, our passports and some letters were all confiscated. Even our food-box and clothes-bags were examined. It was nearly midnight when we were left alone, and the two soldiers outside our door locked it and cocked their guns. We looked around. On the earth floor on one side of the room there was some matting on which we might spread our blankets. We knelt and thanked God for the opportunity of being in El Wejh for Jesus' sake. Then, obeying the orders of the soldiers to leave the lantern burning, we retired to a calm, peaceful sleep.

Toward noon the next day we were ordered to the presence of the Emir of the district. He was kind and served us with tea and coffee. We had hardly begun our conversation, however, when he told us that it was now time for prayer, and we were dismissed with orders not to see him again. We asked that we might walk through the town, but our request was refused. We took our exercise in our prison by walking from wall to wall. During that first day there was a Khedivial Mail Line boat in the harbour going to Suez. We asked that we might go on it, but this request also was refused. Another boat would sail on December the second, they said, and we might travel on that.

About noon on December the first, a number of men came into the room and asked for all the printed matter we possessed. They took every Scripture portion and all our Bibles, even our own personal English copies. We begged so hard to be allowed to keep our own Bibles, however, that they were returned to us in a few hours. Again we asked if we might go on the boat the next day, and this time we were told that we would get full information later.

We waited long into the evening for word as to whether we might sail or not. None came until it was so late that we decided to go to bed ; we were just going to settle down when eight armed men came in and said gruffly : " Come now, pack your things, you travel to-night."

" Where do we go ? " we asked.

" We do not know."

" Do we go by camel or by water ? " we hazarded.

" By water."

The fact that we were to go somewhere was a joy, and in spite of the soldiers and the guns, we were happy as we started out into the quiet of El Wejh's streets that night. As we walked with our guard, we asked if we might write letters, and he told us that we might write them, and that he would present them to the Emir who would decide whether they might be sent. We wrote a few simple lines which would merely inform our friends that we were alive and happy. We never knew until our return to Jerusalem whether our letters had been sent off. They were not.

We embarked, and as soon as the little twenty-foot sailboat turned to the south we knew that we were *en route* for Jeddah. We stopped at the two towns of El Haura and Yanbo on the way. At the second of these, Yanbo, we pleaded with our soldier guards to obtain some bread, milk and eggs for us, since they were going ashore and we were not permitted to land. We told them that we would gladly pay for all that they brought. They promised to bring all that we wanted, but, when they returned, they had brought us nothing.

Our journey of twelve days to Jeddah would not have been unpleasant had we been able to go ashore once in a while, but, as we had to remain in the close confinement of the small boat, the trip seemed long and tedious. Both food and water were also very bad. Even the strongest tea that we could make was not sufficiently strong to overcome the taste of the bad water.

In Jeddah we were supplied with very good food, and soon our strength returned. After our first meal in Jeddah we were sent to the barracks, where we were committed

to the care of the Commander of Ibn Saud's trained soldiers. These men have been trained on western lines, and their leader showed us every consideration.

As soon as we were able to talk to this man, we asked for the privilege of telling our story. Until then we had had no chance to speak to anyone in authority. He listened, and agreed to communicate what we told him to the son of Ibn Saud, who is his father's representative in Mecca. That night a telegram was sent to Mecca on our behalf, requesting that we might send word to our friends in Jerusalem that we were still alive and in Jeddah. The next day word came that we might send the message. Later we were informed that the Minister of Foreign Affairs would be sent to interview us in Jeddah; when, however, he arrived a few days later, he refused to see us.

Finally the day came when our pilgrimage was at an end. When the mail boat was due, our passports were sent from Mecca, but we were unable to obtain our other possessions. We had been arrested, guarded for thirty-seven days, carried two hundred and fifty miles further than we admitted we wanted to go, granted no trial and no explanations, and then we were ignominiously ejected from the country. The parting gesture of defiance to the missionaries and to the Gospel which they represented was written on our passports when they were returned to us. It read: "It is not permitted for the bearer of this passport to enter the lands of Hejaz or Nejd."

After our return to Jerusalem, the American Consul received a communication from the Minister of Foreign Affairs in Mecca, telling him that his citizens had been in Hejaz, and that he should at all future times keep them out. He added: "Hejaz is a Holy Land, and it will never be permitted to preach Christian teachings within its boundaries."

The Mecca paper of December the twenty-third was sent to me, and in it was a paragraph about the two American missionaries who had entered the country and had been ejected by the Government. Missionaries getting into the Mecca papers was a new experience.

What was it all worth ? I do not know. Was it worth the trouble involved ? I certainly believe that it was. So long as there is any country from which messengers of the Gospel are excluded, we, His followers, must work and pray for its opening. That the European business man and Consular representatives of European nations may live in Hejaz, while the representatives of the Gospel are not permitted to enter, is one of those challenges such as the Church has faced before so many of its great advance movements.

Let us unitedly pray that the whole of Arabia, and especially Hejaz, at once the " cradle of Islam " and the " heart of Islam," may be open, that the messenger of Christ may enter with His Message.

ISLAM IN LONDON.—The mosques at Woking and Southfields are to be strengthened by a central mosque nearer the City. The fund opened for this purpose is growing ; the Nizam of Hyderabad having just contributed some £40,000. After this there should be no objection to Christian Churches in Moslem lands.

Moslem Womanhood in Search of Freedom

OLIVE WYON

" I SMOKE and smoke, for there seems nothing else to do ! " The speaker was a Moslem woman who has been living in London for some time. Her husband is in business in England, and he and his young wife live in one room in a quiet part of London. There are no children. The young Cairene lady wears European dress and is, of course, unveiled.

" I left off the veil at Alexandria," she told me in answer to my questions. " Oh, of course, I shall put it on again as soon as I land at Alexandria when we go home."

" Why ? " I asked.

" Well," she replied, as if it were self-evident, " my family is well known and respected, and I don't want to

bring dishonour on them all." And so the months slip by, and she smokes and learns English, and sees very little of English people, and time hangs heavily on her hands, for she is idle, listless and dissatisfied.

I turn in thought from the grey skies and yellow fogs of London to a radiant spring day in Palestine, and see once more, through the window of the train, the yellow sands and the blue sea and the fields of springing corn, as we steam southwards towards the Sinai Desert. A young Moslem woman in our compartment drew me into conversation. Keen, intelligent, with a touchingly naive belief in the power of " Higher Education " to solve all problems, she plied me with questions about politics, social reform and religion. She spoke of Islam with ardour, but it seemed to me that she " did protest too much," and when we touched the deeper mysteries of life—suffering and death and immortality—she became quiet and thoughtful. It seemed to me that a very hungry soul looked out of those keen dark eyes.

Two more pictures are flashed on the screen of memory. I see the faces of two Turkish girls with whom I shared the experience of the long train journey across Anatolia, through the Cilician Gates, through Southern Turkey almost to the Syrian border. They seemed good-natured girls, with empty vapid faces, and an air of vulgar freedom, bordering on licence, very different from the majority of the neatly dressed, self-respecting unveiled girls whom one met constantly in the streets of Constantinople. Most striking of all is the memory of the Turkish woman doctor at the Infant Welfare Clinic, with her quiet capable ways, her trained intelligence, and her air of entire concentration on her " job " of social reform.

In the eyes of the social reformer all these women would be classed together as " progressive," since all have discarded the veil, and some of them have developed their powers by education. Yet in none of them was there any sign of real satisfaction, and the woman with the most brilliant intellect and the richest nature was the most hungry of them all.

On every hand we hear the phrase "the Moslem world is changing," and so it is, and there are those who speak and write about the "disintegration of Islam," but to thousands of Moslem women of the present day these phrases have no meaning. They are in the position in which they have always been, and no breath of hope has come to them from the outside world.

Palestinian women are freer than many others, yet during the recent earthquake at Nablous—which lies on the main road to the North, and through which hundreds of cars pass every week—Moslem women were thrown out into the street, and carried to the hospital, who had never seen a car in their lives; some of them had not been out of doors for forty years. In the Scottish Hospital at Tiberias the writer heard a girl patient say to the doctor, "My husband has just been to see me, if I don't get better soon he'll get rid of me and buy another wife. He can get one easily for seventeen pounds, that is what he paid for me."

This aspect of Moslem life has been strongly emphasized by a French writer, Ferdinand Duchêne, a Justice of the Court of Appeals of Algiers. Under the general title of *Les Barbaresques* he has published a series of five novels, with the avowed intention of rousing public opinion against the injustice which still weighs so heavily on the Moslem women of North Africa. "All that I have written in *Les Barbaresques*," he says, "is true or possible. For every episode in my books I could cite references, testimonies, and court judgments. *My one thought has been to underscore the truth in order to compel reflection.*" One of the novels in this series has been recently translated into English under the title of *Thamilla, the Turtle Dove of the Mountains*. It is a poignant story, told with great literary skill.

Thamilla is a graceful and charming village girl, a Kabyle by race, who lives in a secluded part of the mountains of Algeria. While still very young, her father, a clever, cunning and extremely callous man, sells her to a young well-to-do Arab who lives in a city near the sea. The whole transaction takes place without Thamilla or her mother knowing anything about it. After several days

the father remarks casually to his wife, " I have sold your daughter. You will prepare her trousseau." Thamilla listens to this announcement with a beating heart, but she dare ask no question. " Her father has sold her. He is master. Not until he condescends to tell her will she know the name of her husband."

The marriage, however, turns out happily, for the young people fall heartily in love with each other. Soon, however, Thamilla's father makes mischief in order to extort money from his new son-in-law. During a visit to her home Thamilla is publicly cursed by a *marabout* who is in league with the unscrupulous father. The curse weighs on the girl's sensitive spirit to such an extent that she cannot resume her former light-hearted ways when she returns home. Even the joy over her first child is clouded by the fear produced by the curse. Her nerves suffer under the strain ; then her husband decides to take a second wife. Thamilla suffers intolerably under this second blow, and after a stormy scene her husband " repudiates " her, and she returns broken-hearted to her father's house.

The coarse brutality that she sees in the village jars on her after the easier and more humane life of the city. She still loves her husband intensely, and longs for her child. Suddenly her father informs her that he has sold her to a gross, repulsive man—the keeper of the village café. The marriage is utterly unhappy, reaching a climax of misery when the husband, in a fit of stupid rage, kills his own child before its mother's eyes. She runs home, but finds no refuge there. Then with bowed head Thamilla returns to the house of the man who is her master ; " who has done her violence, beaten and insulted her, who in a fit of senseless wrath has brained his own child, and against whom up to this point she has not found it possible to make complaint." At this point the French Government interferes, and the father is sent to prison for two years. Once more Thamilla is " repudiated." Her mother is dead. Her father does not want her ; he puts her out of the house with the fatal words : " Go, my daughter, you are free from henceforth." As one in a dream, dumb and bewildered,

the gentle girl goes forth into a world in which there is no longer any place for her. By the sentence of " freedom " she cannot re-marry ; she is young and pretty, and no one may receive her into their house in that neighbourhood without causing a scandal. She takes nothing with her ; not even a penny nor a crust of bread.

She wanders into the forest, falls into the hands of thieves and outlaws, suffers abominable ill-usage, but even in the depths of despair she refuses to enter a house of ill-fame when that seems to be her only possible refuge. She escapes and wanders on, a beggar woman in rags. Finally, in the ward of a great clean French hospital she dies from fever, exposure and despair.

The whole story is a remorseless commentary in terms of human life of the logical working out of the ancient law of Kabylia which is summed up in the Arabic saying : " You may make of your wife anything you like except a corpse." It is not only the women who suffer ; the burden falls heavily on the children of " repudiated " mothers.

A German medical missionary at Assuan was recently called to a house to attend a little ten-year-old girl. She was in a highly nervous overstrained state, shrinking away from everyone. Terror and misery were written all over her face. Two men were in the room, watching the child—one of them was her father. The doctor tried to find out what was wrong, but in vain. Suddenly an idea came to him, " Where is your mother ? " he asked. The child looked terrified and gazed dumbly at her father, who said, " I have sent her away." " Why ? " " Because I want another wife." The doctor sent the child out of the room, then he turned to the father, saying sternly, " That child is ill with longing for her mother—her soul is sick." The man smiled proudly. "A child's duty is to obey her father," he replied. "At least let me take her into the hospital ? " " Impossible ! " was the laconic answer. Polite and still smiling, he showed the doctor out. Nothing could be done.*

* The *Sudan Pioneer*, January 1928. Organ of the German Mohammedan Mission in Upper Egypt and Nubia.

Already educated Moslems in North Africa are demanding legislative reform, and at least one recent missionary vocation can be traced to the influence of *Thamilla*.

The inarticulate cry of Moslem women for spiritual freedom is still very largely unheard. Yet those who believe with Dostoevsky that "it is not a vain dream that man shall come to find his joys only in acts of enlightenment and of mercy" are determined that it shall be heard. "I hold firmly that this is no dream but that the time is at hand . . . I believe that through Christ we shall accomplish this great work."

In Persia—The Old Order Changeth

A Brief Review of Present-Day Conditions

H. A. Lichtwardt

PERSIA—the very word brings to one's mind scenes of peace and quiet; soft-footed camel caravans with deep-toned bells, winding their way along the old desert trails; beautiful gardens with sweet-scented roses, and with full-throated nightingales singing their love-songs on the moonlit night; high-ceilinged rooms, the dim lights streaming in through the windows of vari-coloured glass, and the floors covered with luxurious soft rugs, upon which the silent step of the shoeless servant cannot be heard.

This is the Persia of the past, the Iran of the poet; but, to-day, the old order changeth, and a new Persia is developing, not as romantic possibly, but more scientific; not as poetic, but more hygienic; not a land of morose, meditating mullahs, but a country of virile, thinking young men, and progressive, forward-looking young women.

The camel caravans are still seen in many parts of the land, but often, during the day's march, they are driven to the side of the road by their ugly, but more efficient competitors, huge motor lorries, one of which can carry the load of ten to twenty camels, and which traverses

in a day the distance which it would take the camel three weeks to cover. The splendidly built caravansaries of Shah Abbas, having sheltered countless caravans during the centuries they have been in use, are being remodelled into garages, and, instead of the enthusiastic bray of the donkey, the neigh of the horse or the snarl of the camel, one hears the impatient honk of the Ford, or the more penetrating warning of the larger French horns.

The roads to the pilgrim centres, such as the sacred city of Meshed, the "Glory of the Shiah World," were formerly crowded with hundreds on foot, on donkey, on horseback or camel, or in carriage or post-wagon, all making the pilgrimage which meant so much in their narrow, uneventful life. You can see them yet, small groups now, wearily plodding their way through the dust, content if they have travelled fifteen or twenty miles between sunrise and sunset. But now many more use the swifter and cheaper way of travel by means of the motor-car. The wealthier people travel in large seven-passenger Hudson cars, never less than nine in the car, in addition to the mountains of baggage tied on to the running-board. I once knew of a chemist shop, open twenty-four hours a day, seven days in the week, and the proprietor advertised that he had "thrown away the key"; if these motor-cars had keys to their doors, they too could be thrown away, for it is always impossible to open the doors on account of the baggage and bedding tied on the outside. The "running" board lives up to its name, for one must take a long run and leap over it and the baggage on to one's seat. The space which thoughtful designers have planned for foot-room is always considered more useful for baggage, or petrol, or spare tubes, or oil, or pumps, and thus one's legs are stuck out over the sides, like an insect specimen stuck on to a card.

But that is travel "de luxe," the ordinary pilgrim is sandwiched into a Dodge or Chevrolet lorry, seats built along the side, and heavy wire screening preventing the bouncing passengers from being thrown out as the speeding car hurdles the many bumps and ditches in the old camel-

trail. From ten to fourteen men and women are crowded into these small cars, and, with their baggage, occupy every available inch, so there is not much room to rattle around. However, they are happy, for they will reach their sacred city—God willing—in much less time and with less expense than they would if they travelled by donkey or camel.

The railroadless land of Persia will, in a few years, have efficient lines in several parts of the country if the plans which have been made by the Government are carried through. A definite part of the import customs receipts have been set aside for railroad construction, and now that a considerable reserve has accumulated foreign engineers have been employed to make the preliminary surveys, and grading and other construction work has been started in several places. Persia is a comparatively sparsely populated country, with vast stretches of uninhabited desert, and for the first decade or two the railroad will probably not be a paying investment, but as areas now isolated are opened up and developed, the work of the transportation companies will increase and dividends will be paid.

Persia has been described as one vast landing-field, and aviation is making more rapid strides than railroad development. The capital city, Teheran, is the headquarters for this type of transportation, and large passenger planes leave regularly for Kasvin, Pahlevi, Tabriz, Isfahan and other cities. Rates are very reasonable, and the service is dependable. A friend of mine recently flew from Teheran to Tabriz in less than three hours, a journey which had taken him thirty days just five years before. The motors and railroads will probably be used for the transportation of heavy freight; the aeroplane will undoubtedly be the chief factor in the carrying of passengers and mail.

In connection with the general political and social changes throughout the Orient, there is developing in Persia to-day a nationalistic spirit such as has never been known before in this land. This extreme patriotism, though of course it must be guided along the proper lines, is an

attitude to be commended, encouraged and developed, for in old Persia there was altogether too little of it.

A demonstration of this nationalistic spirit, combined with certain political machinations, resulted in the refusal of Parliament to renew the contract of Dr. Millspaugh, who has been directing the finances of Persia with real skill. He has returned to America, and others of the American financial advisers have also been released ; the Persians evidently feel that they now have the ability to manage their own financial affairs. Although many doubt if they will be successful, one can but watch and hope for the best.

The interest of Persia in education is increasing rapidly, and the Department of Education is building up a staff of trained and capable men. New and improved programmes have been drawn up for various types of instruction,* and the Mission Schools throughout the land are earnestly co-operating in this improvement of educational conditions in this illiterate land. One of the most promising signs is the increasing demand for proper educational facilities for the girls of Persia, who, in former generations, were not considered worthy of attention or education.

Unfortunately medical work and the improvement of general hygienic conditions is not progressing as rapidly as transportation and education, but there is a gradual and encouraging upward trend. There is a woeful lack of trained physicians throughout the country, and, although there are a few who study abroad and return, and a few more who have had an incomplete medical course in the Government Medical School at Teheran, even the larger cities are inadequately supplied, and the smaller towns and country districts are without proper medical care of any kind. A well-staffed and thoroughly equipped Medical School at Teheran is one of the great needs of the country. The twelve Mission hospitals scattered throughout the

* In May, 1927, the Ministry of Education in Teheran issued an order obliging all schools in Persia to conform to Moslem Law. This creates a serious situation for the Persian Christian community as a whole, but it is hoped that some satisfactory solution may yet be discovered.

land are rendering medical and surgical aid to tens of thousands annually, but their work is, of course, limited by their all too small staff, and often by inadequate equipment and resources. However, they are being improved year by year. X-Ray plants are being installed, electrical equipment secured, and laboratories improved. There is no doubt that Christian medical and surgical treatment is proving one of the most effective methods of introducing Christ to this part of the Moslem world.

The Persian is slow to realize that motor-cars travel faster than donkeys, and that their "kick" is more vigorous; and Persian roads, though being improved, are still far from perfect, so with the new methods of transportation we note a great increase in the number of injuries due to motor-car accidents. Where just a few years ago the arrival or passing of a motor-car would bring out the entire village, now the peasant does not even glance up from his ploughing as one whizzes by. A man with a bad burn on his foot came into the dispensary; I noted that the foot was covered with a dark oily ointment, so enquired what he had put on. "Mobiloil," was his prompt reply. Such is progress!

Another evidence of this advance of so-called "civilization" was a woman who came in for treatment of shrapnel wounds of her jaw, where she had been hit by fragments of a bomb dropped from one of the military aeroplanes. The main diseases of Persia, however, are the old ones that have been the scourge of the country for many generations—tuberculosis, malaria, venereal diseases, trachoma and other eye diseases, skin diseases mostly due to uncleanliness. Persia, with her plentiful sunshine, general high altitude and few rains (except in a very small district) should be one of the most healthy countries in the world. But, due to the general lack of knowledge of hygiene and sanitation, or even ordinary cleanliness, and the scarcity of doctors and nurses, there is an appalling amount of needless suffering and misery. One's heart goes out especially to the little children, brought up in ignorance and filth, surrounded by disease, starved or ill-fed; is it

any wonder that four out of every five die before they reach the age of six ?

Fortunately there are comparatively few lepers in Persia, and those who have this dread disease are not native Persians, but are either Turks or Berberees, the latter being of Mongolian extraction. Some of the lepers are in a small Government Asylum near Tabriz, but the larger group, over a hundred, live in a little village just outside Meshed. Here they are supplied with a certain amount of bread and a small financial grant (two shillings per adult per month) by the authorities of the Shrine of Iman Riza. The British Consulate physician and myself make a weekly visit to this village, giving injections to selected cases, and giving all general medical treatment ; with the exception of some of the old and very chronic cases, most of the others under treatment are showing a gradual but definite improvement. A number of influential Persians have become interested in this leper colony, and, of their own accord, they have organized an " Anti-Leprosy Society," have collected funds, and now they are building a large hostel with dry, ventilated rooms for the lepers, in place of their present low, damp, dark huts.

Under the capable rule of the new Shah, Riza Khan Pahlevi, Persia is progressing as never before. He has many enemies, as any strong dictator would have, but the general political and economic conditions of the country are better than they have been for years. The minor rebellions in outlying provinces have all been suppressed ; the many roads formerly infested with robbers have been made safe for the unguarded traveller.

Though Mohammedanism is the official religion of the country, the power and authority of the mullahs is rapidly decreasing, and, whereas the ecclesiastics formerly dictated to the ruling political powers, the authority of the State is now becoming paramount, and these Moslem priests are not being allowed to interfere in governmental affairs. In place of the black, brimless hat, which was formerly worn by all Persians, a new style has been adopted in Teheran and all over Persia. It is called the " Pahlevi "

hat, and is the old type with a sun-brim added, a great boon in this land of bright sunshine, but it has aroused the indignation of many mullahs who proclaimed it "Anti-Persian" and "Anti-Mohammedan," and they tried to induce riots and excite mobs to pull the offending hats off the "infidels'" heads. They had no success, and the hat is being generally worn by the educated classes, especially in the larger centres. A new and less conservative type of women's dress has also been authorized by the Shah, but as yet this has not been seen much except in the capital city.

With all these various changes along different lines, there is also a visible increase in religious liberty, even though there is still very much to be desired in this direction. The Government censorship has been placed on all Christian tracts and publications, and has often proved annoying and a cause of delay, but more evangelistic literature is being distributed year by year. Isolated instances of severe persecutions of Christian converts from Islam have been reported, but each month sees additional enquirers and more baptisms. The hold of Islam, especially upon the educated classes, has weakened rapidly, and many are realizing the falseness and hopelessness of these teachings of Mohammed. These young men who have come into contact with Western civilization and teachings no longer attend the services in their mosques, prayers are never repeated, fasts are never kept—they have lost their old religion. Some have become Bahais, and many confess to a vague Unitarian belief in a general God, with truth in all religions. Some, unfortunately, have lost all faith in God, and want none. Many, however, in their unbelief and unhappiness are really searching, honestly looking, for the light, patiently seeking for the truth, and inwardly anxious for salvation. This is the challenge and the opportunity of Christian Missions in Persia to-day, and must be answered; the old order changeth—shall the new order be Christless or Christlike; shall the new Persia be a land that lives in the light, or a country that gropes in the dark?

Key to a Hitherto Insoluble Problem

"ON a tour of itineration"—said a missionary who visited the WORLD DOMINION offices some time ago—"we came to a very large pagan village, and, after some time spent with the chief and some of the people, we were asked to send a teacher. Alas! we replied, we have no one to send. A year afterwards we visited the same village and found that it had become completely Mohammedan. Between our first visit and our second a Moslem trader had come, and this was the result."

This story epitomises a problem which has been stated over and over again, but few seem to see that the problem thus stated suggests the solution. Why should Christian natives not do for Christianity what the Moslem trader did for Mohammedanism?

The following article by the Rev. H. J. Cooper, of the Sudan United Mission, has a bearing upon this question, and the article by the Rev. Roland Allen, which follows Mr. Cooper's, suggests the same idea in relation to the members of the home Churches.

Indigenous Principles in Practice in Nigeria

HERBERT J. COOPER

"The king's business requireth haste."
"Let all things be done decently and in order."

THE King's business is indeed urgent, but that is no reason for using wrong methods in a foolish endeavour to gain some seemingly temporary advantage. Our great commission is to "Go" . . . "Tell" . . . "Preach"—but we must have some understanding of the people to whom we go, also of their language and mode of thought, as well as a true knowledge of the Message we have to proclaim. The people to whom we are sent may have very little use for us or the Gospel, but if the Message is presented in such a way as to make them feel that it is of the utmost importance to them and of real service in their daily life, there is some hope that they may have their curiosity aroused and thus prejudice may be overcome and a hearing obtained —trusting the Holy Spirit to lead them into the truth.

As soon as enquirers are enrolled they need careful instruction, and much of the future of the work depends on the methods used. These early converts present possibilities of reaching many more, for it is only natural that the people will more readily listen to their own tribesmen who talk as they talk, live as they live and think as they think. It is indeed very tempting to take the most promising of the first converts and pay them from foreign money to preach the Gospel to their kith and kin. It seems right and expedient so to do, for does not the King's business require haste ? And European workers are so few and cannot the native best reach his own people ? " Africa must be evangelized by the African " is the slogan, and friends at home are quite willing to support native evangelists. This sounds logical and feasible, and may appear to be the surest and most expeditious way to set to work, but the shortest way is not always the best, and in a new work it is absolutely essential that the foundations be secure.

These and other problems confronted us when we took up pioneer work in Nigeria. Again and again we were thrown upon God and sought His guidance. We wanted the very best methods for His work, but we realized also that without the abiding presence of the Master and the continual witness of the Spirit even the best methods would not avail. We cannot claim any special ability or boast of great attainments, but would tell how two of His servants were led in their endeavour to extend His Kingdom in the Sudan, by simple dependence upon Him, by meditating on His Word and studying the experience of others in similar spheres.

The people to whom we were sent are known as Yergum, or as they call themselves, Taroh. Before they came under British rule in 1903, they kept very much to their hill fastnesses in the Murchison range of the Plateau Province, Northern Nigeria, farming, hunting and defending themselves from Moslem raiders. They also did some raiding on their own account, thus helping to satisfy their lust for plunder and their desire for human flesh. It was still " Unsettled Territory " when the Sudan United Mission

entered the district in 1907, and special permits had to be obtained before we could reside amongst these wild folk. Repeatedly we have heard the war whistle calling men to arms, and have helped sew up the wounded of the opposing forces.

We sought in various ways to make Christ known, and found that constant visitation was one of the best means of getting to know them. At first the women and children ran screaming as they saw us approach, and the men would scarcely deign to answer our greeting. They did not wish for any outside interference, and endeavoured to keep us in the dark regarding their manners, customs and religious practices. We set ourselves the task of reducing their language to writing, and they attempted to poison the man who assisted us. They were quite content to continue as their fathers had done, farming during the wet season, hunting and raiding during the dry season, dancing on moonlight nights and performing their fetish rites in their homes and sacred hills.

Owing to shortage of staff the Station (Langtang) had to be closed for over two years, but it was re-opened in 1912. This closing had a bad effect on the work, for the natives conceived the idea that the missionaries were only as birds of passage, and so why should they heed our strange teaching. But God was working silently by His Spirit, while we endeavoured to proclaim the Gospel in season and out of season, Sunday and week-day, in Church and compound, throughout the plains and in the hills. He was also leading us to see that the teaching of Jesus must have an African setting if it was to appeal to the sons of Africa. We studied afresh the methods of the Master and His servant Paul, and sought to relate the Message of the Gospel to the daily life of the people. We endeavoured to think things out from their viewpoint, always respecting their ideas, remembering that we were guests in a foreign land, and that we had much to learn from these primitive folk, for "East is East," and they viewed most things from a different standpoint to the West. Very few came to the services on the Mission compound, and scarcely

any attended school with regularity. A number came for medical treatment, and this gave us many opportunities to demonstrate the love of Christ. Meanwhile books were being prepared and itinerating tours made.

God was leading us into contact with men whom He had chosen as His instruments. One young man, a Yergum, who was employed on the Mission compound, had some years previous to our arrival joined himself to a Mohammedan trader and learned the Hausa language, the *lingua franca* of Northern Nigeria. He was one of the first to profess faith in Christ, and proved a valuable interpreter and helper in language work. While visiting in the homes of his people, he became friendly with a very intelligent pagan before whom he set the claims of Christianity. After due consideration this man publicly burned his idols and became a keen seeker after truth. Immediately he was subjected to the wrath of his fellow-tribesmen. At first they tried to frighten him, threatening violence if he did not recant. His wives left him, fearing that some evil would befall the home now that the householder no longer performed the fetish rites. For a long time he had to stand alone, but through all he fearlessly preached his new-found faith in His Saviour. Others were won, and in due course the building which had served as School-Church had to be enlarged to accommodate all who were coming to the Sunday services. Some of the congregation were walking distances varying from two to seventeen miles each week, and most of them were very regular in attendance.

In 1919, after some years of instruction, two men of outstanding Christian character were baptized. They had done valiant service and stood firm amidst much persecution. In December, 1922, when nineteen had been baptized, we gathered them together, drew up the Covenant which all signed, and thus formed the local Church. What a solemn time it was as we partook of the Lord's Supper—men and women drawn from various sections of the tribe, who a few years previous had been in contending camps in inter-tribal warfare, now sitting together owning allegiance to the one Lord and united in His name!

While engaged in instructing these early converts, we soon found that we were confronted by many problems which our limited experience as a young Mission had not prepared us to solve. We were much exercised and studied more closely the records of the early Apostolic Church, especially the methods of that Master Builder, the Apostle Paul.

It had been our ideal through the years so to labour as to make ourselves not indispensable, but as dispensable as possible; so that should we be removed, we should leave behind a body of Christians who could, if necessary, carry on their own work. Our aim was to plant an indigenous Church, which should be self-governing, self-extending, and self-supporting from the very beginning; able to propagate itself freely by the procreative power of the Holy Ghost. With this end in view we urged upon the Christians that they were saved to serve. Knowing Christ, it was their duty to make Him known and win their own people for Him. The work was their work and not ours, and they must accept responsibility for the carrying of it on and the growth of it.

The idea of SELF-GOVERNMENT in the Church was not altogether new to them. We had precedent to go upon, for in their tribal life they have their chiefs and elders and some form of self-government. They were forming, not a new clan in the tribe, but a company of believers whose business it was to share their new-found joy with their fellow-tribesmen. This company was not a European organization, but native. They were Yergums of the Yergum. They were followers of Jesus, and as such must be holy, and His standard must be their standard. As soon as the first enquirers had been accepted, others were enrolled only after consultation with one or more of the senior Christians. Therefore, when the Church was formed, there were men already serving in the capacity of elders, who were then formally elected. All matters affecting the local Church are discussed first with the elders, and then, on their recommendation, are brought before the Church, and only carried when approved by a large majority.

The subject discussed is then ready to be announced to the whole congregation. Thus new regulations are introduced, and, having the endorsement of the Church, they carry weight. All cases of discipline are referred to the elders and any of sufficient gravity are brought before the whole Church. The members are impressed by the fact that it is *their* Church, and it is *their* business to keep it pure.

This has meant much time spent patiently reasoning and teaching. Often it would have been much easier to issue definite orders, but we felt that, if self-government was to become a reality, it must be introduced from the beginning and the infant Church led along these lines.

By adhering closely to these principles of self-government, we were able to develop the idea of SELF-SUPPORT. In connection with their heathen rites many of these natives were compelled to pay heavily. It was impressed upon the Christians that as they had been freed from the tyranny of fear, they should give out of love to their Saviour at least as much to the support of His work as they gave in connection with their fetish practices. Tithing was taught, and some of the Christians have given very liberally. When the harvest of guinea corn and other crops is reaped, the Lord's portion is brought in. There was also the collection each Sunday as part of worship. In the early days of the work very few of the Christians had money to contribute; so they brought from their stores offerings of produce—millet, ground-nuts, eggs and sometimes a fowl, our kitchen tray being utilized as a collecting-plate. Later when a market was established and the people learned something of the value of money, more coin was given. It was then proposed that we adopt the Weekly Freewill Offering system. The elders took long to consider this new step, but eventually they recommended it to the Church and then to the congregation. But the real test came when the promissory notes were distributed, and we were agreeably surprised when over a hundred and thirty were handed in. Some from their poverty could only promise a halfpenny per week, while others undertook to

give threepence, and also guaranteed offerings from other members of their household. Most of these have given with unfailing regularity, and to some it has meant great sacrifice—the weekly penny often being their last.

It has always been the rule that they must purchase their own books and school materials. There are now six books in the Yergum language. The British and Foreign Bible Society printed St. Mark's Gospel in 1917, and the Religious Tract Society published three books the same year. Since then the Church has, when forwarding results of book sales, voted donations to these Societies. Later two books were printed in Nigeria. The Christians paid the entire cost and set the selling price, the money from sales going back into the Church funds. They have also built a large Church at the central station, purchasing timber, bolts and all materials which could not be procured locally. The original building still serves as a school, and is kept in repair by the Christians. They also laid out and keep in order their own burying-ground, and have given their services in clearing portions of the Mission compound and carrying loads gratis on some of our itinerating tours. They have built voluntarily meeting-huts in the villages where they gather daily at sunrise and sunset for worship, also huts for the visiting missionary. At one of the out-stations where the work has been very fruitful during recent years a new Church was needed; this they have erected at their own cost. All evangelistic work is voluntary service.

The principle is that the local Church must maintain its own work. When they want whole-time native teachers or pastors who need support, they, not the European, must pay them. The Church will then settle its own terms with the worker, who in turn will be responsible to the Church.

These principles must be laid down from the very earliest stages of the work, and must be steadily adhered to. So much depends on precedent. If the system of paying agents from foreign funds be adopted at the beginning, it will be with the utmost difficulty that it can be altered

at a later stage. Once the average native accepts any payment from the foreigner, who he considers has an unlimited supply of cash, he agitates for more and often leaves Mission employ for higher paid service. Whereas our experience has been during these years that not one of these self-supporting workers has left and not one has been suspended. We believe that this is the most satisfactory policy if one wishes to develop a truly indigenous Church, and the one which will eventually be the most fruitful in establishing Christianity in Africa.

SELF-EXTENSION has been one of the outstanding features of the Langtang Church. The Christians go out preaching on Sunday afternoons and during the week as their work permits. Some years ago an " every compound campaign " was suggested to them. This they organized, and for one week each dry season they go in small companies throughout the whole district carrying the Gospel, not only to the entire Yergum, but also to the adjoining tribes with encouraging results. Twenty Sunday-school teachers are rendering faithful service each Lord's Day. In some of the Yergum villages little Christian communities have been established. These gather daily for worship and instruction, and the man most suitable in each centre is chosen as leader. He gives his services freely, supporting himself like his neighbours by farming. " Let every man abide wherein he is called " is an Apostolic injunction. There are now nine of these self-supporting out-centres in the Yergum district, and the missionary at the central station visits them as frequently as possible, instructing the Christians and encouraging them to greater efforts. These out-centres are truly indigenous, and have a marked influence on the whole district. Some of the strongest and most reliable of the Christians are found in these villages far removed from the Mission station. All are expected, unless hindered by infirmity or age, to attend the Sunday services and classes at the central station, and many heathen go to the services in these village centres, and are won for Christ as the direct result of the efforts of these outpost teachers. Some go in order to learn to read,

and as the desire for education is spreading, these village schools will have an ever-growing influence throughout the neighbourhood.

While the work amongst the Yergum was in its early developments, we were led to make tours into adjoining tribes. We found that Islamic influence had already made itself evident in some of the tribes to the east of Langtang. There were Mohammedan praying-places in many of the villages, and some Moslem schools right in the midst of pagan populations. The moral and physical conditions of the people were worse than those of the Yergum. The situation was indeed urgent, but there was no European missionary available. On these itinerating tours we were accompanied by Yergum Christian carriers who did much propaganda work.

Bordering the Yergum on the east are the Burumawa or Bokiyûm. The needs of these people were laid before the newly formed Langtang Church, and we asked for volunteers. To our surprise and great joy one of our former pupils offered. While serving as house-boy, we had overheard him relating to the other boys his gruesome experience at a cannibal feast. Under the influence of the Christian home, he decided to yield himself to God. Later he made his own farm and married one of the finest Christian women in the congregation. They were both Sunday-school teachers and earnest Christian workers. The elders, then the whole Church, considered and accepted the offer, and in 1923 they went forth as the first missionaries of the Langtang Church—self-supporting workers. Later, when further help was needed, one of the Yergum out-centre teachers offered, and, together with his wife, went to the same tribe. They also support themselves by farming and devote their spare time to evangelistic work.

Beyond these Bokiyûm in a north-easterly direction is another tribe, the Jari, which we visited. The chief of Duguri gave us a very cordial invitation to open a school. We could not leave Langtang, nor was there anyone to send on that important errand. We were only able to remain a few days each trip, but every time that chief

renewed his request until he almost despaired. Still there was no one to send, and, while the Church at home tarried, Islam was spreading apace. There was already a Moslem school in the capital, and others were being opened in the villages. Should we not once again appeal to the local Church for help? But it was a very difficult sphere, full of pitfalls for the unwary. The strong Mohammedan element and the vile moral atmosphere would prove a great temptation to any inexperienced worker. We felt that there was only one man in the Church who could possibly undertake such a responsible task at that time. He was a man to whom God had led us some years previous while itinerating. He had won many of his tribesmen for Christ, had built the first out-centre, had become an elder, at the call of God had been willing to remove with his wife and family to undertake a very important and self-sacrificing piece of work in another section of his own tribe. God's seal had been on all his work, and, although it was like taking away a right arm to allow him to leave the Yergum district where he was such a source of strength, we decided, after much prayer, to place the matter before him. It was a great undertaking for this man and his wife, but after prayerful consideration, feeling that this was God's will for them, they again moved on, breaking old associations and ties of kindred to become self-supporting missionaries in another and more needy tribe. The Yergum Christians carried his household goods and supplies of food to his new sphere, gratis, but to this man was left the clearing of a fresh plot of land on which to grow his grain and that meant, with his primitive implements, months of real strenuous work. He spent all his spare time sowing the good seed of the Kingdom throughout the district. God gave the increase, and very speedily a little company of believers gathered. Several of them have learned to read the Scriptures in the Hausa language and come regularly for instruction. As a direct outcome of this native pioneer effort, the Jari Christians have themselves built voluntarily a Prayer hut in a central village, where a very important market is held every week, attended by hundreds of natives

representing several tribes. One of the leading men of that village was won for Christ through the preaching of that Yergum farmer-evangelist. He and his household attend the Sunday services conducted by his spiritual father, and throughout the week he acts as leader of this new centre, where services are held daily and instruction given. This should mean much for the spread of the Gospel in that district.

These are some of the things God has wrought through the Langtang Church, first in the Yergum, and then in the Bokiyûm and Jari tribes to the eastwards.

Away to the south-west there is a small tribe known as the Girkawa. They were noted highway robbers. We had preached there from time to time, and Yergum Christians also visited them, but there seemed no response. One day, as we camped in their midst, four young men came to us, announced their desire to " follow God," and asked if we could send someone to instruct them. We had to tell them that there was no one to send ; but as their homes were close to the Yergum border, and they understood that language, we invited them to come to Langtang for instruction. This they did ; two of their number learned to read, and to-day they are witnessing amongst their own people.

Bordering the Yergum to the west is a wild tribe known as the Montol or Tel, who in 1916 murdered a British official and sixty of his native retinue. A punitive expedition was sent, and the area declared " Closed." In 1926, following a favourable report on the work amongst the Yergum by the District Officer, and on his recommendation, the Governor of Nigeria issued a special permit to us to enter and commence Mission work. On our tours of investigation we found them to be very primitive, deeply rooted in their tribal customs and evidently very suspicious of us and all we had to tell them. We were accompanied on these tours by a Yergum Christian interpreter, whose forbears were Montol. He had already done propaganda work amongst these untamed people. Through his instrumentality a Montol has been won and has made public

profession of his desire to follow Christ, and now proclaims his new-found faith to his fellows—a Montol preaching to Montols.

Other unoccupied tribes have been visited in company with Yergum Christian carriers, and we were greatly impressed by the urgent need and present opportunity. We hope that soon the Langtang Church will extend its missionary efforts to those regions also. It strength has been severely taxed, but we believe that self-extension is vital to the life of the Church. " There is that scattereth and yet increaseth."

These local Churches are linked on to others formed by the Sudan United Mission in various tribes. This Mission desires to take part in the formation of an African Church. This union scheme has also received the endorsement of the Conference of Missionary Societies working in Northern Nigeria.

To meet the present urgent situation in Africa the great factor must be the establishing of a strong self-governing native Church. All service must be permeated by the love of Christ, and as His Kingdom is extended the aim must be, not the propagating of denominations supported by foreign money, but a truly indigenous Church with Christ as its centre and life.

The Need for Non-Professional Missionaries

ROLAND ALLEN

MISSIONARIES are a class apart. At home and abroad when a man is spoken of as a missionary, it is understood that he has joined that class. The work of a missionary is a profession which a man takes up; but it is a profession unlike any other because it includes within itself many professions. A missionary may be a doctor, or a cleric, or an engineer, or a schoolmaster, or practise any other art, but he is not considered to be a

missionary unless he has joined that peculiar class. Generally speaking, a missionary works for a Society, and is supported by a Society, and in this sense missionary work is a profession. It is this body of men, professional missionaries, which forms the class of which I speak.

It is a class apart. Ordinary Christians think of it so, the missionaries themselves think of it so, and the people of the lands to which missionaries are sent think of it so.

In the countries to which they go, missionaries, except a few individuals, mix little with men of any other class; they live a life apart. Men of any other class, except a few individuals, mix little with them. Some of them try to enter into the life of the ordinary lay folk around them, but they are not " of " them; there is always a certain restraint, and constraint, in the intercourse.

The native Christians distinguish them sharply from all other Christian white men whom they may meet; and sometimes think that they are the only Christians and all others men of the world. The native population distinguishes them equally sharply from all other Christian men, and thinks of them as peculiarly their friends or peculiarly dangerous enemies, as the case may be; happily, most often as peculiarly their friends; but always peculiarly, as a special class of white Christian. They belong to a class apart.

They act as a class apart. They often meet in Conference and pass resolutions which they forward to Governments. They do this, not as ordinary citizens, but as a special class with special interests; and sometimes Government officials attend their Conferences and address them on those social and political questions in which they are peculiarly interested, and occasionally listen to their debates. The class is a large and influential class, and its decisions carry some weight. Even in the state this class is a class apart.

No doubt this position of being a class apart from all others has some advantages. Missionary groups are not unlike mediæval monastic groups. As the monastics lived a life apart from the general body of Christians, and devoted

themselves to the care of the sick, the ignorant, and the down-trodden, so do these; as the monastics devoted themselves to study and the production of Christian literature, so do these; as the monastics devoted themselves to a peculiarly religious life, so these missionaries represent the life of religion in a special sense, and a certain peculiar outward piety is expected of them by those who are outside, even when they deride it. As monastics might be doctors, or teachers, or farmers, or traders, or students, or statesmen, but never belonged to any of these professions as they existed outside the monastic orders, so the missionary body embraces all these while yet it separates them by a subtle and invisible gulf from their fellow labourers in the same work outside. And as membership of a monastic group had certain advantages, so has membership of the missionary group; and as the monastic groups did great service to the Church and to the State, so do these missionary groups.

But the position has also its dangers. In the days of their early struggles and poverty the monastic groups kept close to their simplicity of purpose, but in the day of their wealth and power they lost it; and the days of the early missionary struggles are passing; missionaries are becoming a very large and influential body, and their voice is heard, as I said just now, in high places. Just as the monastics were individually poor, whilst many of their monasteries represented great wealth; so missionaries are still for the most part individually poor, but many of the Societies to which they belong are wealthy. The power of money is behind them, and the power of numbers, and these have their dangers.

There is always a danger in the formation of a special class apart. The special class absorbs elements which ought to be at work in the wider fellowship of the whole Church. The monastic bodies arose, at least to some extent, because good men despaired of the Church and sought an escape from the dangers and tumults and toils of an unchristian Christian Society which could not be brought to do the will of God. Just so Missionary Societies arose,

at least in part, because good men despaired of an un-missionary Church, and so organized themselves apart. But as the formation of the monastic bodies took the leaven out of the unchristian Christian Society of the Middle Ages, so the formation of the Missionary Societies has taken the leaven out of the un-missionary Church of modern days. I am not denying that the monastic groups exercised a great influence over the world and the Church outside, I am not denying that the missionary groups exercise a great influence on the world and the Church; all that I am saying is that their constitution was essentially a taking away of the leaven from the lump, and it had to be preserved there by others who did not go apart into the monastic groups, or into the missionary groups.

To-day the missionary group as such absorbs far too much of the missionary spirit in the Church, to our serious loss, and to the grave hindrance of the progress of the Gospel. To-day it is hard to find anyone who has any missionary zeal who does not take it for granted that he can express it only by supporting one of these Societies financially, or by taking service under one of them. That a divinely inspired desire for the salvation in Christ of men who know Him not should be so restrained is very serious. Canon Gairdner, of Cairo, expressed the danger as the danger of "Foreign Missions by proxy," and he warned us that if we do not amend "we shall beget native Communities in our own likeness who will also insist before long in doing this work by proxy."* He might have gone further and said that that is what is actually happening, that we are, and have long been, training all who become Christians through our Missions to imitate us in this and to think that the spread of the Gospel and the conversion of the world is the work of a special body of professional missionaries.

Canon Gairdner declared that "we shall never win Islam (at any rate), not even attract it preliminarily, until we can get this primitive ideal (that is every Christian a

* "Brotherhood—Islam's and Christ's," by W. H. T. Gairdner. Edinburgh House, 1923.

missionary) right back into the consciousness of the Church, pervading and permeating all its members individually and collectively." "More missionaries, certainly"; he cried, "but above all more unofficial missionaries." But he contented himself with the cry "Every Christian a missionary," and did not say how a firmly established convention that no Christian is a missionary unless he is an official missionary was to be broken down. To break down a convention so firmly established, and supported by all the influence of a long tradition, by the practice which almost drives anyone who is strongly imbued with the missionary spirit into the life of the professional missionary, is no mean or easy task. It cannot be done by saying that all Christian men ought to be missionaries.

I suggest that the first step is to find men and women who have a strong and deep missionary spirit and to persuade them that the highest and best missionary work that they can do is to go out into the Mission Field as "unofficial missionaries," refusing to join themselves officially to the professional missionary body. They should go into Government service, into the offices of the great trading houses, into the farming community, into the society of the great cities and towns of non-Christian lands with this deliberate purpose—to show that it is possible for a man, or a woman, to be in the fullest sense "in" that life and yet to be a missionary, to prove to the foreign community and to the native people amongst whom they dwell, that it is possible, and so to leaven the whole lump.

There are already men quietly doing the work, but what is needed is that their number should be increased, and increased by men and women who are acting consciously and deliberately and know at what they are aiming. The increase in number of such men, farmers who know that they are missionaries, officials who know that they are missionaries, traders who know that they are missionaries, would work wonders. Men would cease to be astonished when a member of one of these professions acts as a missionary. They are not unfamiliar with the man who "takes an interest" in Missions and supports them financially,

but they expect him to be taking an interest in a work which the Mission is doing and he is not doing. What is needed is an increase not so much of laymen in the field who " take an interest " in Missions as an increase of men who are really missionaries themselves, whether they take any interest in the official Missions or not, whether they support official Missions financially or not. That is what is needed, so that non-Christian and Christian communities alike may become accustomed to the fact and think it not strange that an official, or a trader, or a farmer, cares for the souls of his people.

I can see no way to that other than the deliberate refusal of missionary-hearted men to become official professional missionaries. Young men and women who are just starting in life should be encouraged to seek their vocation and to exercise it in this way. The difficulty is that now, when any young man or woman is moved by the Holy Ghost to take thought for the souls of the heathen, everyone conspires to drive him into the position of a professional missionary, and they do it in the most powerful way, by simply taking it for granted. Here is a man who cares for the souls of non-Christian folk ; of course he is going to be a missionary, and by " a missionary " is meant a professional missionary. The power of that tacit assumption is incalculably weighty. It ought to become natural for a man who cares for the souls of non-Christians to be asked, what sort of a job he is looking for, and where, and the assumption behind the question should be the assumption that he is probably looking for a post under Government or on a farm or in a trading corporation, an assumption only to be avoided by the assertion that he is proposing to apply to a Missionary Society for a post as a professional missionary. If only we could get to that stage the evil which Canon Gairdner deplored would be largely removed. The way to attain it, is to begin.

The difficulty is that religious people in England are very timid. They think that if missionary-hearted men went abroad as missionaries on those terms, and lived among men who were not missionary-hearted, they would cease

to be missionaries. Some of them might. What then? There are, no doubt, some professional missionaries abroad to-day who would have ceased to be missionaries long ago if they had not been professionals; but is that fact a source of strength or weakness? A missionary who can only be kept a missionary by being kept in a professional ring is spiritually a failure. So outside the professional body some might fail; but that is no reason for timidity. What is the good of saying, as we nearly all say with Canon Gairdner, Every Christian ought to be a missionary, if the moment that anyone proposes to act as that saying demands, we cry, He will be lost. The saying demands just what this man is proposing to do.

The difficulty is that the great Societies think that they cannot afford to support any such movement. They need all the men they can get, and they hunt for every man who is missionary-hearted, and try to catch him. The Societies cannot present the case to the young men and women of to-day—the great need for unprofessional missionaries. The Christian Student Movement might do it. Canon Gairdner is quite right when he says that what is needed to-day is Christians who will *welcome* a convert, Christians who will care for the souls of men, Christians who will present Christ to the non-Christian world, Christians who will not be content to do the work by proxy, unofficial missionaries. Then let us present this missionary life to young men and women, and urge them to adopt it.

It is not an easy path. It is far more easy for the missionary-hearted man to join the professional body and to live all his days with those who are in sympathy with him. It is far more easy to be a missionary in a Missionary Society's school or college than in a Government office, in a Mission hospital than in a Government medical service, in a Mission station than in a trading station. But we are not seeking an easy path; and it is necessary that the non-Christians should learn that a Christian trader can be a missionary as well as a Moslem trader, a Government official as well as a Moslem official, and that it is not only a comparatively small body of paid professionals who know how to care for the souls of others.

O

How to Build a Church

CAN you give us some work to enable us to pay our head-tax? said some Africans to a missionary. Come work in our garden, was the answer. Daily these men worked and earned wages, and daily they attended prayers.

When they had made enough money to pay their head-tax, they said: Now we must return to our people, but we have learned the Way of Life at the daily prayer meetings and would be baptized. They were baptized and went their way.

One day some months afterwards a great crowd came to the missionary's house. The crowd was led by the men who had worked for money to pay their head-tax. These—said the leaders, pointing to the crowd—are the Christians. When we went back to our people, we held daily meetings as you did and many believed, and now we want a Church to be built and hear that Missionary Societies provide Churches for the Christians.

Nay, but—said the missionary—what do you do when the chief is about to marry another wife?

Oh—said they—we go into the forest and cut down trees, and with much labour we build a house.

Then will you not do the same for the Lord to whom you have now given your hearts?

Ah—said they—we never thought of that! Yes, we will, and they did. And thus were the first steps taken in the establishment of an Indigenous Church.—J. ALEXANDER CLARKE.

Outspoken Comments and Queries

WRITING to WORLD DOMINION, a Correspondent, after describing the needs of the great borderlands where Siam, China and Indo-China meet, says: "Here again co-operation would make short work of what is now, under present management, an impossible task. This generation will go down to the grave without hearing that there is a God in heaven or a Cross of Christ for the salvation of all peoples. We have not yet quit 'playing at Missions.' Here are half a hundred unwritten Bibles and no script in which to write them. The great Bible Societies should

set the example of union. Why in the name of common sense do we perpetrate our national Societies with no difference between us? Let WORLD DOMINION raise the slogan ONE BIBLE SOCIETY FOR THE WORLD. Then there would be a reasonable hope that the world would be adequately supplied with the Word."

* * * *

Another correspondent writes from India: "According to the report of a special Government Commission on unemployment, High Schools and Colleges are turning out every year seven thousand students *in excess* of the demand. Are Missions justified in helping to bring this about, especially in view of the fact that five-sixths or more of those turned out by Missions were non-Christians? We grieve over the low spiritual standard of many of our Christians. But can we wonder at it when the only place where our young men can get education is in schools where the atmosphere is OVERWHELMINGLY Hindu, owing to the great majority of the pupils and a large proportion of the teachers being non-Christian? Again I ask, are Missions justified in carrying on higher educational work on such a basis? I think not!"*

* * * *

One of the many visitors who call at WORLD DOMINION Offices from all over the world said: "I visited a populous district in India which was sadly neglected. Although it lay in the sphere of one of the Missions, practically no evangelistic work was being done because the missionary gave most of his time to teaching in a Mission school, the head of which was a Brahmin, and also because this school absorbed most of the financial resources of the Mission."

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* Read "Education in the Native Church," by Roland Allen. World Dominion Press, price 6d. (post paid 7d.)

*

Concerning Prayer.

WHEN Sadhu Sundar Singh came to the west nothing impressed him more painfully than the poverty of the prayer life of the Christian Churches. "You Europeans are in too great a hurry; you have no time to pray or to live!"

Most of us would admit the truth of this criticism, but it is encouraging to know that the desire for the life of prayer is growing. In Great Britain the Jerusalem Chamber Prayer Fellowship, whose main object is to pray for the renewal of the spirit of prayer throughout the Church, has already eighty-five thousand members within the Anglican communion, and it was only started three years ago.

A similar movement in America has a hundred and fifty thousand members. All this has grown quietly and almost invisibly. The leaders in this movement say: "To watch the making of spiritual history is a very wonderful thing. . . . We do know beyond all doubt that the Spirit of God is moving in the Church in a way which is without parallel in this generation. . . . 'Revival' is actually going on; He, the Living contemporary Christ, is even now making things new in the world of to-day."

The same spirit is abroad in many parts of Europe, though it is often rather differently expressed. In Sweden and in Belgium, in France and in Germany, in Serbia, Bulgaria, Rumania and Greece, there are signs of new life, or, at least, of the stirrings of new desire. In Russia the Kingdom is growing by leaps and bounds.

Within this movement the *World Dominion Prayer Fellowship* is taking a place of its own. The membership is very varied; we hail from Australia, Canada and the United States, from Java, Central Africa and China, from North and South India and the borders of Tibet; we have members in Germany and Iceland, Greece, Transjordania and Egypt, as well as in Great Britain; and we are not all English-speaking either, for some of us use German, French, Swedish, Chinese, Arabic or Armenian as our mother tongue. Further, we represent many branches of the Christian Church; yet we are more conscious of our oneness than of our differences, for we realize that:

> "Christ's faith makes but one Body of all souls,
> And Love's that Body's soul:
> What Soul soe'er in any language can
> Speak Heaven like her's is my Soul's countryman."

The fact of this unity is significant; it is of God, and it gives added inspiration to our sense of having been called together to pray for the whole world according to the mind of Christ.

Books to Read

FROM THE MIDDLE TEMPLE TO THE SOUTH SEAS. Gilchrist Alexander. *Murray.* **15/–.**

MELANESIA TO-DAY : A Study Circle Book. Compiled by the Rev. A. I. Hopkins. *S.P.C.K.* **1/6.**

SKETCHES FROM LIFE IN MELANESIA. Ellen Wilson. *S.P.C.K.* **1/–.**

OUR MISSIONS IN INDIA. E. Morris Wherry, M.A., D.D. *Stratford Co., Boston, U.S.A.* **$4.00.**

THAMILLA. F. Duchêne, translated by Isabel and Emily Newton. *Oliphant.* **7/–.**

MOSLEM WOMEN. Dr. and Mrs. Zwemer. *Central Com. for United Study of Foreign Missions, U.S.A.* **50** and **75c.**

DAWN IN AFRICA. Mabel Shaw. *Edinburgh House Press.* **1/–.**

MAYA CITIES. T. Gann. *Duckworth.* **21/–.**

THE LEGACY OF ISRAEL. Planned by the late I. Abrahams and edited by Edwyn R. Bevan and Charles Singer. *Milford.* **10/–.**

HAJI RIKKAN : MARSH ARAB. Fulanain. *Chatto & Windus.* **10/6.**

THE CONTRIBUTION OF CHRISTIAN THOUGHT TO THE SCIENCE AND PRACTICE OF MEDICINE. *Student Christian Movement.* **6d.**

A WORLD-WIDE PRAYER CYCLE. *Living Waters Missionary Union,* 14, Southfield Road, Eastbourne. **6d.**

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would do much to bring about reconciliation. Its outlook is international, and it will give news of the work of the Alliance and of events which effect the future of the Hebrew Christian. A strong virile movement among Hebrew Christians would do much to strengthen the work of world evangelization. The Hebrew Christian, we are persuaded, can make a unique contribution to every type of Christian service in the world. The Quarterly can be obtained from 9, Albert Terrace, Edinburgh, or through any Bookseller.

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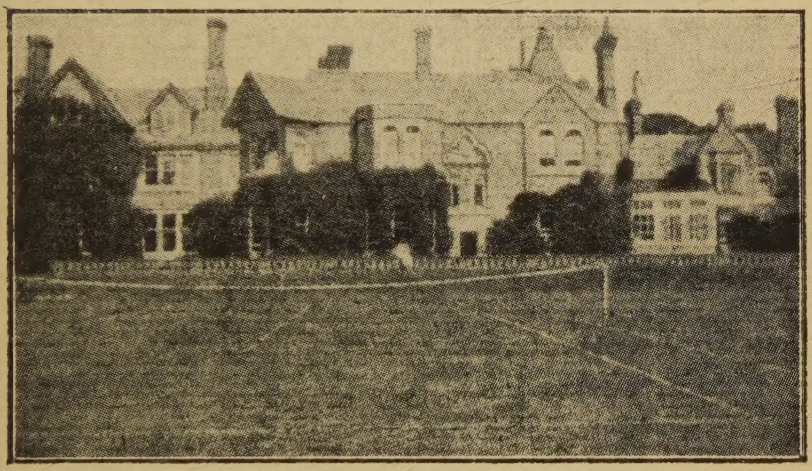

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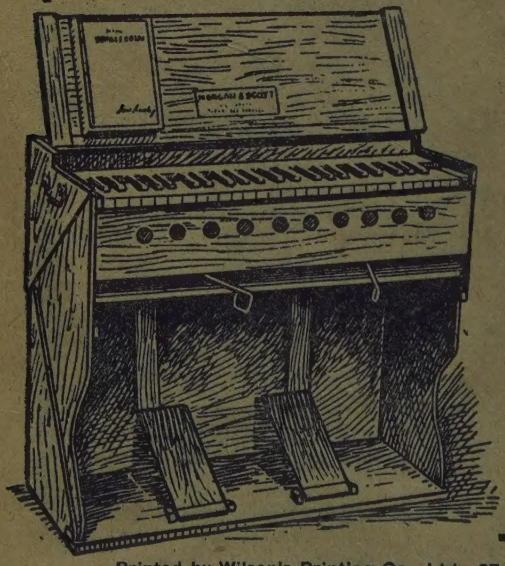

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